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PRĀCĪ-JYOTI
DIGEST OF INDOLOGICAL STUDIES
[YEARLY PUBLICATION]

इदमु स्यद् पुस्तमं पुस्तान् ज्योतिः—ऋक्, IV. 51
'This ever-recurring Light of the East'



Editor :
Deba Brata Sen Sharma

Assistant Editor :
Manjula Girdher

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1982-83

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EDITORIAL NOTE

We present to the hands of scholars this combined Volume XVIII, 1982 and volume XIX 1983 issues. The delay is mainly due to the late availability of journals both Indian and foreign. We are thankful to the subscribers and scholars for their continued support and co-operation in bringing out this publication. In spite of our best efforts we are still behind by two years. This volume contains 382 abstracts of important research articles on Sanskrit and Indology.

I wish to express my gratitude to our Vice-Chancellor Shri K.K. Sharma who has been taking keen interest in the development of the study and research of Sanskrit and Indology in the University. It is mainly at his initiative, and support by the State Government and University Grants Commission that the Institute of Sanskrit and Indological Studies in extended form has started functioning since January, 1985.

On behalf of the Board of Editors I renew my request the readers of this journal to contribute abstracts of their articles published in research journals from time to time for publication in the Digest.

We condole the death of Professor A.L. Basham renowned Indologist and great admirer of Indian Culture, who made India his home. We had invited him to deliver a few lectures on Indian Philosophy and Culture and were looking forward to his visit. But he passed away unexpectedly on 27th Jan., 1986 in Calcutta. An obituary appears towards the end of this issue.

I should specially thank Dr. (Mrs.) Manjula Girdher, Asstt. Editor for collecting the Research information, preparing the author's index, compiling the title of Doctoral theses and looking through the proof. I also thank Shri S.M. Mishra and Shri Brij Mohan Sharma for assistance in proof reading. Shri P.K. Gulati, Supdt., Mrs. Usha Rani Sharma and Shri Jagdish Lal also deserve thanks for rendering help in the preparation and publication of this issue. My thanks are also due to the members of the Editorial Advisory Board and colleagues in the Faculty for their co-operation and advice from time to time.

I am also thankful to Mr. T. Philip, Manager, Printing and Publications and his staff for bringing out this volume.

D.B. Sen Sharma

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Journals Consulted for Abridgement

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AA	Artibus Asiae, Ascona (Switzerland)	English
*AAIHSR	Adhyayana-Anusandhāna, Institute of Higher Studies and Research, Bāpū Nagar, Jaipur	Hindi
AAn.	American Anthropologist, Washington	English
AArc.	Acta Archaeologica, Budapest	English
AA.s.	Acta Asiatica, Tokyo	Bi-lingual
*ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona	English
Ad.	Adab, Kabul (Afghanistan)	Bi-lingual
Adv.	Advent, Pondicherry	English
AE	Annee Epiagrphique, Paris (France)	French
Afg.	Afghanistan, Kabul (Afghanistan)	English
AFIB	Anjomen e Farhang e Iran e Bastan Tehran (Iran)	Bi-lingual
AH	Aryan Heritage, Monthly Journal of DAVS, New Delhi - 55.	English
*AI	Ancient India, Bulletin of the Archaeological Survey of India, New Delhi	English
AIS	Assam Information, Shillong	Hindi
AJ	Antiquaries Journal, London	English
*AJA	American Journal of Archaeology, America	English
*AJL	Ajasra, Lucknow	Sanskrit
*AJP	Australian Journal of Philosophy	English
Alo.	Alocana, Delhi	Hindi
AM	Asia Major, London	English
*AMB	Astrological Magazine, Bangalore	English
Ami.	Amity, Bombay	English
An.	Anthropologist, Delhi	Bi-lingual
Ane.	Anekant, Delhi	Hindi
Ant.	Antiquity, Cambridge	Bi-lingual
Anv.	Anveṣaṇā, Research Journal of L.B. Shastri Kendriya Sanskrit Vidyapeetha, New Delhi	Hindi
Anu.	Anvikṣa, Jadavpur University, Calcutta	Bi-lingual
AO	Archiv Orientalni. Praha (Czechoslovakia)	Multi-lingual
AOB	Acta Orientalia, Budapest	Bi-lingual
AOC	Acta Orientalia, Copenhagen	English

AOM	Ars Orientalis, Michigan Publications on East Asia, 104 Lane Hall, The University of Michigan, Ann Arbor, Michigan-48109	English
*AORM	Annals of Oriental Research, University of Madras, Madras.	Multi-lingual
*AP	Aryan Path, Bombay	English
APak.	Ancient Pakistan	English
APh.	Acta Philologica Scandinavia, Copenhagen	English
*APQ	American Philosophical Quarterly, Pennsylvania	Bi-lingual
AQ	Art Quarterly, Michigan (U.S.A.)	English
AQG	Assam Quarterly, Gauhati	English
Ar.A	Arts Asiatique, Paris	English
ARB	Asiatic Research Bulletin, Seoul (South Korea)	English
Arc.	Archaeology, New York	English
Arc.J	Archaeological Journal, London	English
Arc.R	Archaeological Reports, London	English
Aryana	Aryana, Kabul (Afghanistan)	Persian
As.B	Asian Studies, Bombay	English
ASEA	Asiatische Studien Etudes Asiatiques, Bern (Switzerland)	Bi-lingual
*ASK	Abhinava Surabharati, Kanpur	Sanskrit
ASP	Asian Studies, Quezon City (Philippines)	English
As. R.	Asian Review, London	English
*AUJR	Agra University Journal of Research, Agra	Bi-lingual
AURJF	Avadh University Research Journal Faculty of Arts, Faizabad.	Bi-lingual
*BAHA	Bulletin of Ancient History and Archaeology, University of Saugar, Sagar	English
BAICE	Bulletin of Sri Aurobindo International Centre of Education, Pondicherry	English
BASI	Bulletin of the Anthropological Survey of India, Calcutta.	English
BASOR	Bulletin of the American School of Oriental Research, Baltimore (U.S.A.)	English
BASPR	Bulletin of the American School of Pre-Historic Research, Harvard	English
BBPG	Bulletin of the Baroda Museum and Picture Gallery, Baroda	English
*BCGV	Bulletin of the Chunnilal Gandhi Vidya Bhavana, Surat	Bi-lingual
BDAC	Bibliographie D' Archeology Classical, Rome	French
*BDCRI	Bulletin of the Deccan College Research Institute, Poona	Bi-lingual

BDHM	Bulletin of the Department of History of Medicine, Hyderabad	English
*BEFEO	Bulletin de L' Ecole Francaise D' Extreme Orient, Paris (France)	French
Ber.	Berytus, Copenhagen	English
Bha.	Bharati, Varanasi	English
*Bhm.	Bhārata Manisha, Varanasi	English
Bh. V	Bharatavarsh, Calcutta	Bengali
BIA	Bulletin of the Institute of Archaeology, London	English
BI (E) S	Bulletin of the Institute of Post-Graduate (Evening) Studies, Delhi	Bi-lingual
BIHR	Bulletin of the Institute of Historical Research, London	Multi-lingual
*BIMB	Boletim do Instituto Menezes Braganca, Bastora—Goa	French
BISHM	Bulletin of the Indian Society for History of Mathematics, Uni. of Delhi-110007.	Bi-lingual
*BISM	Bhārata Itihāsa Samśodhaka Maṇḍala Traimāsika	Marathi
*BITC	Bulletin of the Institute of Traditional Culture, Madras	English
*BJ	Bhavan's Journal, Bombay	English
BJA	The British Journal of Aesthetics, London	English
BM	Burlington Magazine, London	English
*BMA	Bulletin of Museums & Archaeology in U.P., State Museum, Lucknow	English
BMQ	British Museum Quarterly, London	English
BO	Bibliotheca Orientalis, Leiden	Bi-lingual
BOML	Bulletin of the Government Oriental Manuscript Library, Madras	Bi-lingual
BP	Bibliographie De La Philosophie, Paris (France)	Multi-lingual
BPP	Bengal Past and Present, Calcutta	English
BPSC	Bulletin of the Philological Society of Calcutta, Calcutta	English
BPWMB	Bulletin of the Prince of Wales Museum of Western India, Bombay	English
BRA	Bulletin Vanhet Rijks Museum, Amsterdam (Netherlands)	Dutch
*Br. V	Brahma Vidya, Adyar (Madras).	English
*BRMIC	Bulletin of the Rama Krishna Mission Institute of Culture, Calcutta	English
*BS	Bharatiya Sahitya, Agra	Hindi
BSEI	Bulletin de La Societe des Etudes Indochinoises, Saigon	French

BSL	Bulletin de La Societe de Linguistic de Paris, Paris	French
BSOAS	Bulletin of the School of Oriental and African Studies, London	English
*BSSS	Bhāratī-Śodh sāra-Saṅgraha, Jaipur	Hindi
BT	Bulletin of Tibetology	English
BTLV	Bijdragen Tot Detaal Lan-En Volkenkund, The Hague	Dutch
Bu.	Buddhist, Colombo (Ceylon)	English
*BV	Bharatiya Vidya, Bombay	English
CAJ	Central Asiatic Journal, The Hague (Netherlands)	Bi-lingual
CAR	Central Asian Review, London	English
*CASS	CASS Studies Publications of the Centre of Advanced Studies in Sanskrit, University of Poona	English
CC	Chinese Culture, Taiwan, China	English
CF	Cultural Forum, New Delhi	English
Cons.	Conspectus, New Delhi	English
CQ	China Quarterly, London	English
CR	Calcutta Review, Calcutta	English
CRB	Commenta ar Van hugo de Groot op de Lex Romana Burgundio-num, Amsterdam (Netherlands)	Dutch
CSSH	Comparative Studies in Society and History, The Hague	English
CT	Ceylon Today, Colombo	English
CUAHS	Calcutta University Department of Ancient Indian History and Culture, Souvenir, Calcutta	English
*DI	Darshan International, Moradabad	English
*DT	Darshanika, Traimasika, Faridcot	English
DUS	Dacca University Studies, Dacca	English
*EA	Eastern Anthropologist, Lucknow	English
EACS	East Asian Culture Studies, Tokyo	English
*EI	Epigraphia Indica, Delhi	English
EO	Ethical Outlook, California	English
EPH.	Etudes Philosophiques, Paris	French
Et	Ethics, Chicago	English
ETC	E.C.T., California (U.S.A.)	English
Eth.	Ethnos, Stockholm (Sweden)	English
EV	Epigraphika Vostoka, Moscow	Russian
*EW	East and West, Rome (Italy)	English
Exp.	Expedition, Philadelphia (U.S.A.)	English
FA	France-Asia, Tokyo	Bi-lingual
FL	Folk lore, Calcutta	English

FMJ	Federation Museum Journal, Kuala Lumpur (Malaysia)	English
GA	Gazette Des Beaux-Arts, Paris	Bi-lingual
Gav. A	Gaveshana, Agra	Hindi
GCFI	Giornale Critica della Filosofia Italiana, Italy	English
GI	Glory of India, A quarterly on Indology, Delhi	English
GK	Gengo Kenkyu, Tokyo	Bi-lingual
Hib	The Hibbert, Journal. London	English
HGST	Hiraga Genna riet son Temps, Paris	French
Hind.	Hindustani Traimasika, Allahabad	Hindi
*HJAS	Harvard Journal of Asiatic Studies, Harvard.	English
*HR	History of Religion, Chicago (U.S.A.)	English
HS	Historickz. Sbornik, Prague	Czech
HTR	Harvard Theological Review, Massachusetts (U.S.A.)	English
Hum.	Humanist, Ohio (U.S.A.)	English
*IA	Indian Antiquary, Bombay	English
IAC	Indo-Asian Culture, New Delhi	English
IArc.	Indian Archives, New Delhi	English
IAS	Indo-Asia, Stuttgart (W. Germany)	German
IC	Islamic Culture, Hyderabad	English
*IH	Indian Horizons, New Delhi	English
IHQ	Indian Historical Quarterly, Calcutta	English
*II	Indo-Iranica Calcutta	Bi-lingual
IJJ	Indo-Iranian Journal, The Hague	Bi-lingual
IILS	Indian Institute of Language Studies, Patiala	English
*IJDL	International Journal of Dravidian Linguistics	English
*IJHS	Indian Journal of History of Science, New Delhi	English
*IJL	Indian Journal of Linguistics, Calcutta	English
IJP	Indian Journal of Parapsychology, Jaipur	English
*IL	Indian Literature, New Delhi	English
*ILn.	Indian Linguistics, Poona	English
*IMB	Indian Museum Bulletin, Calcutta	English
IMJ	Indian Music Journal	English
IMR	Indian Museum Review, Delhi	English
*Ind.	Indica, Calcutta	English
Inq.	Inquiry, Oslo (Norway)	English
ION	Instituto Orientate de Napoli, Roma	Bi-lingual
IPC	Indian Philosophy and Culture, vrindaban	English

IPQ	International Philosophical Quarterly, New York	English
*IPQP	Indian Philosophical Quarterly, Poona	English
IQ	Indian Quarterly, Delhi	English
IR	The Islamic Review, London	English
Iraq.	Iraq, London	English
*IS	Indian Studies : Past and Present, Calcutta	English
*JA	Journal Asiatique, Paris (France)	French
*JAA	Journal of Archaeology in Andhra Pradesh	English
JAHS	Journal of the Andhra Historical Research Society, Rajamundry	Bi-lingual
*JAIH	Journal of Ancient Indian History, Calcutta University, Calcutta	English
*JAINS	The Journal of Academy Indian Numis- matics and Sigillography, Indore	English
*JAnt. JSB	Jaina Antiquary-Jaina Siddhanta Bhaskar Arrah (Bihar)	Bi-lingual
*JAOS	Journal of the American Oriental Society, New Haven (U.S.A)	English
JAP	Journal of Analytical Psychology, London	English
*JARS	Journal of the Assam Research Society, Gauhati	English
JAS	Journal of the Asian Studies, Michigan (U.S.A)	English
*JASB	Journal of the Asiatic Society, Bombay	English
*JASC	Journal of the Asiatic Society, Calcutta	English
JASK	Journal of the Asiatic Society, Seoul, (S. Korea)	English
*JASOB	Journal of the Asiatic Society of Bangladesh, Dacca	English
JASP	Journal of the Asiatic Society of Pakistan, Dacca	English
JAU	Journal of the Annamalai University, Annamalainagar	Bi-lingual
JBHS	Journal of the Bombay Historical Society, Bombay.	English
JBR	Journal of the Burma Research Society, Rangoon	English
*JBRSP	The Journal of the Bihar Research Society, Patna	English
*JCRAS	Journal of the Ceylon Branch of Royal Asiatic Society, Colombo	English
JDHB	Journal of the Department of Humanities, University of Burdwan	English
JEAS	Journal of the East Asiatic Studies, Manila (Philippines)	English

*JESHO	Journal of the Economic and Social History of the Orient, Leiden	English
*JESI	Journal of the Epigraphical Society of India, Dharwar.	English
*JGJKSV	Journal of the Ganga Nath Jha Kendriya Skt. Vidyapeeth, Allahabad	English
JGRS	Journal of the Gujarat Research Society, Bombay	Bi-lingual
JH	Journal of History, Dept. of History, Jadavpur University, Calcutta	English
*JHR	Journal of Historical Research, Ranchi	English
*JHS	Journal of the Haryana Studies, Kurukshetra	Bi-lingual
*JI	Journal of Itihasa, State Archives, Govt. of Andhra Pradesh, Hyderabad	English
JIAF	Journal of Indian Academy of Philosophy, Calcutta	Bi-lingual
*JIBS	Journal of Indian and Buddhist Studies, Tokyo (Japan)	Bi-lingual
JICPR	Journal of Indian Council of Philosophical Research, 14-AB Lal Bahadur Shastri Marg, New Delhi-110001	English
*JICSL	Journal of Institute for the Comprehensive Studies of Lotus Sutras, Rissbo University Tokyo (Japan)	Bi-lingual
*JIH	Journal of Indian History, Trivandrum	English
*JIJ	Jijñāsā : Journal of the History of Ideas and Culture, Jaipur	English
*JIMAI	Journal of Indian Museum Association of India, Bombay	English
*JIP	Journal of Indian Philosophy, Holland	English
*JJVB	Journal of the Jain Vishva Bharati, Ladnu (Rajasthan)	Bi-lingual
*JKer.U	Journal of the Kerala University Oriental Mss. Library, Trivandrum	Bi-lingual
*JKS	Journal of Kerala Studies, University of Kerala, Trivandrum	English
*JKU	Journal of the Karnatak University, Dharwad	English
*JMA	Journal of the Music Academy, Madras	English
JMBRAS	Journal of the Malaysian Branch of Royal Asiatic Society, London	English
*JMSB	Journal of the Maharaj Sayaji Rao University of Baroda, Baroda.	English
JNAA	Journal of the National Academy of Administration, Mussorie	Bi-lingual

*JNSI	Journal of Numismatic Society of India, Varanasi.	English
*JOIB	Journal of Oriental Institute, Baroda	English
*JORM	Journal of Oriental Research, Madras	English
*JOS	Journal of Oriental Studies	English
JOU	Journal of Osmania University, Hyderabad	English
JP	Journal of Philosophy, New York	English
*JPHS	Journal of the Pakistan Historical Society, Karachi	English
JPR	Journal of Philosophical Review, New York	English
JPS	Journal of Polynesian Society, Willington (New-Zealand)	English
JPSK	Journal of Philosophical Studies, Kyoto (Japan)	English
JR	Journal of Religion, Chicago.	English
JRAS	Journal of Royal Asiatic Society of Great Britain and Ireland, London	English
JRCAS	Journal of Royal Central Asian Society, London	English
*JRS	Journal of Religious Studies, Guru Gobind Singh Department, Punjabi University, Patiala	English
JRU	Journal of Ranchi University, Ranchi	English
*JSAOU	The Journal of Sanskrit Academy, Osmania University, Hyderabad	English
JSEAH	Journal of the South-East-Asian History, Singapore	English
JSNDT	Journal of the Shrimati Nathibai Damodar, Thachersey.	English
*JSS	Journal of the Siam Society, Bangkok (Thailand)	English
*JSSS	Journal of South Seas Society, Singapore	Bi-lingual
*JSU	Journal of the Shivaji University, Kolhapur	English
*JTS	Journal of Tamil Studies, Madras	Multi-lingual
*JTSL	Journal of Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Madras.	Multi-lingual
*JUB	Journal of the University of Bombay, Bombay	English
*JUG	Journal of the University of Gauhati, Gauhati	English
*JUP	Journal of the University of Poona, Poona	English
JWH	Journal of the World History, Paris	English
JYI	Journal of the Yoga Institute, Bombay	English
Kad.	Kadambani, New Delhi	Hindi
KHR	Karnatak Historical Review, Karnatak	English
KJ	Korea Journal, Seoul	English

*KJIRSA	Kosal Journal of the Indian Research Society of Avadh, Faizabad.	Bi-lingual
KK	Kāmpila Kalpa, Saugar University, Sagar	Bi-lingual
*KN	Kala Nidhi, Varanasi	English
KNSAG	Koninklijk Neederlandsch Aadrikskunding Genootschap, Amsterdam (Netherlands)	Dutch
KS	Kant Studien, Koln (Germany)	German
KSDP	Kratkie Soobshchemya O Dokladakhi Polevikh Issledo-vaniykh Instituta Arkheologi, Moscow	Russian
*KSK	Kala Saurabh, Kharragarh	Bi-lingual
KSP	Kannada Sahitya Parishat Patrika, Bangalore	Kannada
*KuRJ	Kurukshetra University Research Journal	Bi-lingual
LD	Light of Dhamma, Rangoon.	English
LEW	Literature East and West, New Paltz (N.Y.)	English
LK	Lalit Kala, New Delhi	English
Lin.	Lingua, Amsterdam (Holland)	English
LSEWFAP	Le' Spraeck Ende Woord-Book De Frederick De Moutman, Paris	French
LTP	Less Etudes Philophique	French
Mad.	Madhyama. Allahabad	Hindi
Man.	Man, London	English
Marg.	Marg, Bombay	English
*MB	Madhya Bharati, Jabalpur	English
*Mb.	Madhya Bharati, Saugar University, Sagar	Hindi
*MBB	Museum Bulletin, Baroda	English
*MBH	Maru Bharati, Pilani	Hindi
MBo.	Maha Bodhi, Calcutta	English
*ME	The Mathematics Education and Research Sewan (Bihar)	English
Med.	Medha, Raipur	Hindi
Metta.	Metta Kensington (Australia)	English
MFAB	Museum of Fine Arts Bulletin, Bosten	English
*MFEA	Museum for Eastern Antiquities, Stockholm (Sweden)	English
Mind.	Mind, Oxford (England)	English
*MI	Man in India, Ranchi	English
MIOC	Memories of the Institute for Oriental Culture, Tokyo	English
MIP	Mother India, Pondicherry	English
MO	Mysore Orientalist, Mysore	Bi-lingual
Mon.	Monist, Kalifornia	English
MM	Metric Measures, Delhi	English

MMCP	Magadh Mahila College Patrika, Patna University, Patna	Bi-lingual
MR	Modern Review, Calcutta	English
MS	Modern Schoolman, Missouri (U.S.A.)	English
MSP	Marathi Samisodhan Patrika, Bombay	Bi-lingual
MUI	Majalla-i-Ulam-i-Islamiya, Aligarh	Persian
*MUJ	Marathwada University Journal, Aurangabad	Bi-lingual
MUJG	Magadh University Journal, Gaya	English
MUSRJ	Meerut University Sanskrit Research Journal, Ghaziabad (U.P.)	Hindi
Mus.	Museum, Belgique (Belgium)	Multi-lingual
Mus.J	Museum Journal, London	English
MW	Muslim World, Hardford (U.S.A.)	English
Nat.	Natya, New Delhi	English
*Nav.	Navabharata, Prajñā Pāṭhaśālā Maṇḍal, Wai District Satara, Maharashtra	Marathi
NC	Numismatic Chronicle, London	English
*NCPA	National Centre for Performing Arts, Bombay House, Bombay	English
ND	Numismatics Digest from Numismatics Society of Bombay	English
*NPP	Nagari Pracarini Patrika, Varanasi	Hindi
*NUJ	Nagpur University Journal, Nagpur	Bi-lingual
NV	NV men, Leiden (Netherlands)	Bi-lingual
OA	Oriental Art, London	Bi-lingual
OB	The Orient, Bombay	English
OC	Oriental Culture, Tokyo (Japan)	Japanese
*OH	Our Heritage, Calcutta	Bi-lingual
OHRJ	Orissa Historical Research Journal, Bhuvaneshwar	English
OLZ	Orientalische Literature Zeitung : Journal of Oriental Literature, Leipzig (Germany)	German
*Or.	Orientalia (New Series), Rome	Multi-lingual
Orb.	Orbis, Louvain (Belgium)	Multi-lingual
Ori.	Oriens, Leiden (Netherlands)	Bi-lingual
OS	Orientalia Suecana, Uppasala (Sweden)	Multi-lingual
OT	Oriental Thought, Poona	English
OW	Orient/West, Tokyo (Japan)	English
PAPS	Proceedings of the American Philosophical Society, Philadelphia	English
*PB	Prabuddha Bharata, Calcutta	English
PBP	Prajñā-Bhārti, K.P. Jyaswal Research	English

	Institute, Patna	Bi-lingual
Per.	Personalist, Los Angles (U.S.A.)	English
*PEW	Philosophy : East and West, Hawai	English
PH	Philosophy (Journal of the Royal Institute of Philosophy), London	English
Ph. Q.	Philosophical Quarterly, Scotland	English
Phr.	Phronesis, Assen (Netherlands)	English
Pl.	Psychis International, Moradabad	English
PIM	Prace I Materialy, Lodzi (Poland)	Polish
PK	Prabuddha Karnatak, Mysore	Kannada
PKVRJ	The Punjabrao Krishi Vidyapeeth Research Journal, Akola	English
PO	Poona Orientalist, Poona	English
*PP	Parishad Patrika, Patna	Hindi
*PPB	Prachya Pratibha, Bhopal	Bi-lingual
*PPO	Past and Present, Oxford	English
PQ	Pakistan Quarterly, Karachi	English
PR	Philosophical Review, New York	English
*PRK	Purakalpa, Varanasi	Hindi
*Pra	Prajñā, Varanasi	Bi-lingual
Pre.	Prerana, Jodhpur	Hindi
PRef.	Philosophia Reformata, Kampen (Netherlands)	Multi-lingual
PT	Purātattva, Bulletin of the Indian Archaeological Society, Delhi	English
PUJ	Patna University Journal, Patna	English
*PURB	Punjab University Research Bulletin (Arts), Chandigarh	English
*Pur.	Purana, Varanasi	Bi-lingual
QJMS	Quarterly Journal of Mythic Society, Bangalore	English
*QRHS	Quarterly Review of Historical Studies, Calcutta	English
Que.	Quest, Bombay	English
RAA	Revenu D' Assyriologie et D' Archologie Oriental, Paris (France)	French
*RArc.	Revue Archéologique, Paris	French
Ras.	Rasavanti, Lucknow	Hindi
RB	Rajasthan Bharati Sadul Rajasthani Research Institute, Bikaner (Rajasthan)	Hindi
*RBR	The Research Bulletin of the Rajasthan Archaeology and Museum	Bi-lingual
RCAJ	Royal Central Asian Journal, London	English
RD	Religious Digest, Talangana, Ceylon	English
RDDO	Re'pertoirre D' art et D' Archologie, Paris (France)	French

*RDSO	Rivista Degli Studi Oriental, Rome	Bi-lingual
RHR	Revue de l' Historie des Religions, Paris	French
RIB	Research Information Bulletin, Delhi	English
RJ	The Research Journal, Sardar Patel University, Vallabha Vidyanagar	Multi-lingual
RJPS	Research Journal of Philosophy and Social Sciences, Meerut	English
RK	Rehnema-ye Ketab, Tehran (Iran)	Persian
*RL	Roop Lekha, New Delhi	English
*Rm.	Rtam, Journal of Akhil Bharatiya Sanskrit Parishad, Lucknow	Sanskrit
RM	Review of Metaphysics, New Haven	English
RO	Rocznik Orientalistyczny, Warszawa	Multi-lingual
RRL	Revue Romaine de Linguistiques, Bucharest, Rumania.	Multi-lingual
RSBDL	Recherches Sur La Biographic Du Buddha Dans Les Sutrapitaka Et Les Vinayapitaka Anciens	French
RUS	Rajasthan University Studies, Jaipur	Bi-lingual
Sa.	Sacculum, West Germany	German
SA	Sovietskaya Archaeology, Moscow	Russian
SAA	Soviet Anthropology and Archaeology, New York	English
*Sag.	Sagarika, Sagar	Sanskrit
San	Sanskriti, New Delhi	Hindi
Sams.	Samsodhak, Dhulir (India)	Marathi
*Sm̐vid	Samvid Sanskrit Traimāsiki Bhāratiya Vidyā Bhavan, Bombay	Sanskrit
Sap.	Saptasindhu, Patiala	Hindi
*Sar.	Sarasvati, Allahabad	Hindi
Sav.	Savita, Ajmer	Hindi
SB.	Sodha Bharati, Lucknow	Bi-lingual
*SBB	Sur Bharati, Baroda Sanskrit Mahavidyalaya, Baroda	Sanskrit
SE	Sovietskaya Ethnografia, Moscow	Russian
*SIE	Studies in Indian Epigraphy, Journal of the Epigraphical Society of India, Mysore	English
SIJ	Sino-Indian Journal, Calcutta	English
Sin.	Singolica	Bi-lingual
*SJB	Studien zum Jainismus and Buddhismus (Gedenkschrift für Ludwig Alsdorf), Alt- und Neu-Indische Studien, Seminar für Kultur und Geschichte Indiens Universität Hamburg	German
SK	Self-Knowledge, London	English

Smb.	Sambodhi, Quarterly Journal of L.D. Institute of Indology, Ahmedabad	Multi-lingual
SMJ	Sarawak Museum Journal, Sarawak	English
SN	Sangeet Natak, New Delhi	English
*Sod. Pat.	Sodha Patrika, Udaipur	Hindi
*SORIB	Swādhyāya, Oriental Research Institute, Baroda	Gujarati
SP	Sahitya Patrika, Dacca	Bengali
SPA	Sammelana Patrika, Allahabad	Hindi
*SPP	Śaradā Pītha Pradīpa, Dwarka	Multi-lingual
SPr.	Sanskrit Pratibha, New Delhi	Sanskrit
SPRJ	Śodha-Prabha-a Research Journal, Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, Shaheed Jeetsingh, New Delhi—110016	Bi-lingual
SRA	Sanskrit Ranga Annual, Madras	English
*SS	Sarasvati Sushama, Sampurnanand Sanskrit University, Varanasi—221002	Sanskrit
SSH	Soviet Studies in History, New York	English
SSoc.	Soviet Sociology, New York	English
SSP	Sanskrit Sangama, Poona	Marathi
SSPC	Sanskrit Sahitya Parishad, Calcutta	Sanskrit
Suk.	Sukhen, Tehran (Iran)	Persian
SUJE	Sindi University Journal of Education	English
*SV	Sanskrit Vimarsh	Sanskrit
SWJA	South Western Journal of Anthropology, New Mexico	English
Syn.	Synthese, Dordrecht (Holland)	English
Syr.	Syria, Paris (France)	French
TC	Tamil Culture, Madras	English
TH	Thaqafatu'l-Hind, New Delhi	Arabic
Theo.	Theosophis, Madras	English
Thom.	Thomist, Washington	English
Trip.	Tripathaga, Lucknow	Hindi
TTDJ	Tirumala Tirupati Devasthanam Journal, Tirupati	Bi-lingual
UA	United Asia, Bombay	English
*UAS	University of Allahabad Studies, Allahabad	English
UB	Uttara Bharti, Agra	English
UJH	University Journal of History, Jabalpur	English
UPHS	Journal of the U.P. Historical Society, Lucknow	Bi-lingual
*URSSH	University of Rajasthan Studies, Deptt. of Sanskrit and Hindi, Jaipur	Bi-lingual
Va.	Varada, Bisau, Rajasthan	Hindi

VA	Visvabharti Annal, Calcutta	English
*VB	Visva Bharati Patrika, Shantiniketan	Hindi
VBQ	Visvabharti Quarterly, Calcutta	English
VCC	Vivekananda : The Cosmic Conscience, Cuttack	English
*Vid.	Vidya, Ahmedabad	Bi-lingual
Vik. J	Vikram Journal, Ujjain	Bi-lingual
VIJ	Visheshvaranand Indological Journal, Hoshiarpur	English
Vim.	Vimarśa	Hindi
Vina.	Vina, Indore	Hindi
VJ	Visva Jyoti, Hoshiarpur	Hindi
VK	Vedanta Kesari, Madras	English
*VS	Visva Sanskritam, Hoshiarpur	Sanskrit
*VUOJ	Venkateshwara University Oriental Journal, Tirupati	Multi-lingual
VVRB	Vallabh Vidyanagar Research Bulletin, Bombay	Bi-lingual
VW	Vedanta and the West, Hollywood (U.S.A.)	English
WB	World Buddhism, Colombo (Ceylon)	English
Word	Word, New York	English
WZDHB	Wissenschaft Liche Zeitschrift Der Humboldt, Universitat zu Berlin	German
*WZKS	Wiener Zeitschrift für die Kunde Süd asiens und Archiv für Indische Philosophie, Vienna	Multi-lingual
YBRASC	Year book of the Royal Asiatic Society Bengal, Calcutta	English
YE	Young East, Tokyo (Japan)	English
YM	Yoga Mimamsa, Lonavla, Poona	English
ZCSO	Zpravy Ceskoslovenske Spolecnost Oriental-Sticke (Proceedings of the Czechoslovakia Oriental Society), Prague (Czechoslovakia)	Czech
*ZDMG	Zeitschrift der Deutschen Morgen- ländischen Gesellschaft, Wiesbaden (Germany)	German
ZE	Zeitschrift für Ethnologie, Braunschweig (W. Germany)	German
ZSAK	Zeitschrift für Schweizerische Archaeologie und Kunstgeschichte, Basel (Switzerland)	German

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I ARCHÆOLOGY

1. Agarwal, D.P., Krishnamurthy, Kusumgar, R.V., Sheela Sarin, M.M. and Narain, L.A. :—*Alloying in the Copper Hoards*.

BMA, XIV, 1974, pp. 14-18.

The Copper Hoard culture is mainly distributed in the Gangetic Valley, M.P. and Orissa. This culture is so named because of the fact that most of the tools were found in hoards. The present paper gives the results of the atomic absorption spectrophotometric analysis of 33 copper Hoard artifacts carried out by the authors. None of the artifacts showed presence of tin but arsenic alloying from 1-8% is demonstrated by the artefacts from Hami, Dhanbad in Bihar and Khara Manpur, Rajpur, Nasirpur, Sadabad and Sahabad in U.P. Out of 33 samples analysed, 17 show arsenic alloying which means that it was a common practice. It may be noted here that none of the artifacts from the Chalcolithic cultures, analysed so far showed any arsenical copper of the Harappan artifacts analysed so far, only 8% show alloying with arsenic. This is the first time that arsenic alloying has been detected in the copper Hoards.—B.K.

2. Chanda, R.P. :—*Archæology and Vaiṣṇava Tradition*.

IMB, 1978, pp. 45-62.

The inscribed column of Heliodorus at Besnagar (Vidīśā) is the earliest (2nd century B.C.) known Vaiṣṇava monument which reveals that at that time the identification of Vāsudeva with Viṣṇu was an accomplished fact and there was atleast one temple of Viṣṇu at Vidisha. Another inscribed Garuḍa column of 2nd cent. B.C. and a *makara* may also indicate the existence of a temple of Pradyumna or an image of Pradyumna in the temple of Vāsudeva.

Mahābhārata mentions four *vyūhas* of Viṣṇu which were worshipped by Pāñcarātras or Bhāgavatas. The mention of two *vyūhas*, i.e., Saṃkarṣaṇa and Vāsudeva in Ghasuṇḍi and Nanaghat inscriptions show that in those days Saṃkarṣaṇa was popularly recognised as a divinity equalling Vāsudeva in rank.

The author also noticed the existence of two different varieties of Vasudevism side by side, the worship of Vāsudeva as 'god of gods' and also as a god second to Saṃkarṣaṇa, in the second century B.C. and it

indicates that the basic cult originated in a much remoter antiquity. The Mora inscription and the inscription of Mahākṣatrapa śoḍāsa support the prevalence of this faith before the beginning of Christian era and relate to the great place (*Mahāsthāna*) of Bhāgavata Vāsudeva evidently at Mathura.

These few documents appear to be sufficient to create a belief that the excavation of ancient sites of western and central India will reveal more materials for the early history of Vaishnavism—B.K.

3. Chatterjee, B.K. and Kumar, G.D. :—*How Far the Genetic Variations are in Evidence in Different Morphometric Characters to the Present Populations since the Chalcolithic Period.*

IMB, XIV, Nos. 1-2, 1979, pp. 82-90.

The discovery of the pre-historic human remains in Indo-Pakistan subcontinent, viz. Harappa, Mohenjo-daro, Lothal, Chanhudaro, Nal etc. of Chalcolithic as well as Neo-Metallic period had brought out a new light of the physical types of population of India of remote past. Apart from Indus Valley regions, one of the oldest human remains belonging to Chalcolithic Copper Age was discovered at Bayana near Agra in Uttar Pradesh on the River Gumbhir and another near Sialkot in Pakistan. The genetic variations in various morphometric characters to the present populations since the Chalcolithic period have been studied on the basis of various excavations.—A.D.W.

4. Gokhale, Shobhana :—*Kandhar Through Epigraphy and Archaeology.*

JESI, VII, 1980, pp. 22-24.

Kandhar, the headquarters of the taluka of that name is 48 kms. south west of Nanded in Marathawada. The city was named after a Rāṣṭrakūṭa ruler called Kṛṣṇa (III) whose meritorious and building activities are well recorded in a stone inscription. The constructions of a *maṇḍapa* called *Sarvalokāśraya*, five fire-places. The lake called Jagattuṅga Samudra, five water centres, the fodder arrangements, and of the Vidyāsthāna were made at the city of Kandhar by Rāṣṭrakūṭa rulers. The mention of palace bards, quarters of the king's Chief courtesans, Vidyāsthāna and other places indicate that Kṛṣṇa III probably ruled from Kandhar. He is called Kandharapurānarādhisvara in the Haṇṇikeri Inscription of the Patta chief Lakshmi I, Kandhar is ideally located geographically. It is situated on the ancient trade route from Ujjayini to Pratiṣṭhāna. It may be the south gateway of the Godawari valley which was the cultural zone in ancient times—P.G.

5. Jayaswal, V. :—*Pre-historic Remains in Ranchi District, Bihar.*

IMB, 1978, pp. 67-77.

A systematic survey of northern and western parts of the Ranchi district (Bihar) was conducted by the author in 1974. The localities from where implements were discovered fall within three administrative blocks, i.e., Chainpur, Bishunpur and Ranchi.

On the grounds of techno-typological similarities the artefacts obtained from the various sites are divided into three groups which are termed as three industries. Industry I is characterized by the occurrence of handaxe, cleaver, massive side scrapper and other such tools and it falls within the lower Palaeolithic tool tradition of Indian subcontinent. Industry II is basically a flake industry with a few blades. The artefacts of industry III are the flakes and blade tools. It may be put in upper Palaeoliths to early Microlithic tradition.

Sitewise distribution of all the three industries is given in three tables. Since Singhbhum is an adjacent region from where a full sequence of Pleistocene and early Holocene is reported. This sequence is used for comparative study with the field observations of Ranchi district.—B.K.

6. Mehta, R.N. :—*Buddha Purātattva (Buddhist Antiques). (in Hindi).*

PPB, VI, No. 1, 1978, pp. 89-98.

In this paper, the author suggests the way to find the Buddhist antiques which would certainly help completion of the history of Buddhist movements in this country as well as abroad. In this direction, three methods, viz. knowledge of Buddhist centres from scriptures, ascertainment of the places lost in course of time, through survey and modern techniques like excavation etc.—A.C.D.

7. Mehta, R.N. and Margabandhu, C. :—*Sahasralinga Tank, Patan (N.G.).*

Pur., XXII, No. 2, 1980, pp. 164-179.

An elaborate account of an ancient tank, known as Sahasralinga Talāva, situated at Anhilwāda/Pāṭana, Gujrat. This tank was constructed and renovated by a Chalukya ruler, Jayasimha. Apart from the *praśasti* composed by Śrīpāla, a court poet of Jayasimha, this tank has been mentioned in other works also. Now it is dry.

Probably, in the beginning, a small pond was constructed for the purpose of reserving water. Later, it had been widened with solid brick embankment to serve the purpose properly and connected with a river. The evidences suggest that the tank served the purpose about six hundred years and it was full of water till 1561 A.D.

This tank was so immense in size that a large number, probably a thousand of Śiva-temples were constructed along its bank, a few remnant of which are still present. And, this is why this tank is called Sahasraliṅga tank.

The tank went dry because of tilt carried during a long period by the river with which it was connected for its filling. Now it has been converted into tilled fields. Only the great embankment surrounding it indicates its previous glory.—A.C.D.

8. Mellink, Machteld J. :— *Archaeology in Asia Minor*.

AJA, XXCIV, No. 4, 1980, pp. 501-518.

The excavations of 1979, along the Euphrates from Malatya to Samsat were a concerted effort to rescue as much as possible of the stratified history and culture of some ten millennia of settled life along the greatest river of E. Anatolia. Neolithic and chalcolithic sites are summarily reported. Various Bronze age sites are also referred to. Moreover various published excavation reports are briefly referred to, besides architectural and sculptural finds, covering the region of the Asia Minor.—S.B.S.

9. Mishra, Muralidhara :— *A New Kālī-Rādhā-Kṛṣṇa Token*.

JNSI, XL, Pts. 1-2, 1978, pp. 164-165.

An interesting Kālī-Rādhā-Kṛṣṇa silver token was found from a mango grove in Dhenkanal town in Orissa near the Rādhā-Kṛṣṇa temple. This token is different from the token published by D.C. Sircar, which is made of brass. The present token is beautifully designed. The *kadamba*-tree is of three branches. The flute is more elongated, and foot-stools (the lotuses) are also different from Sircar's token. The legend *Kālī mātā* is inscribed on the right side of the figure of Kālī on the obverse and the figures of Rādhā and Kṛṣṇa standing on separate lotuses on its obverse. Kṛṣṇa is standing in the well known *tri-bhaṅga* posture with a crown having *śikhi-puchha* on the head. The legend Rādhā-Kṛṣṇa appears both in modern Bengali characters and in Devanāgarī scripts.—P.G.

10. Mukherjee, B.N.:—*A Sealing of King Timadaka*.

JAINS, II, 1978-79, p. 6.

The author has published an interesting inscribed clay sealing which bears the inscription of *Rājā Timadaka*, dateable to c. 1st century B.C.—1st cent. A.D. The king called Timadaka was probably a local king of a territory now included in Eastern U.P., the find spot of the sealing.—M.K.

11. Pandey, S.N.:—*Archaeological Evidences for the History of Somanātha Temple*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 139-145.

Prabhāsa pāṭaṇa or Somanātha pāṭaṇa is one of the ancient cities situated in Verāval Tāluka on the coast of Arabian sea nearly 65 kms. from Junagadh. Prabhāsa pāṭaṇa has been mentioned in the *Mahābhārata* as one of the most sacred places. It was an ancient port for international contact and trade. Excavations were carried out here by the Department of Archaeology, Saurashtra Government in collaboration with the Department of Archaeology and Ancient History, M.S. University, Baroda in 1956. The excavation at Prabhāsa suggests a continuous habitation from the chalcolithic period down to early historic and even mediaeval period. Our traditions are well preserved in the Bhadra Kālī — temple inscription dated 1169 A.D. of the time of Kumārapāla at Prabhāsa which narrates the Puranic story that the first temple of Somanātha was built of gold by Somarāja, then of silver by Rāvaṇa, then of wood by Krishna and lastly by Bhīmadeva of stones.

The construction work of the *Nṛtya maṇḍapa* of present Somanātha temple was started in September 1975. A trench joining the present *Gūḍhamāṇḍapa* was dug to a depth of 34 to 35 feet. This digging yielded many interesting archaeological specimens linking them the part history of the ancient temple.

Brief details of the findings :

- (1) Human skeletons : Earlier than first C. B.C.
- (2) Red polished ware : These *potteries* were possibly used for the first temple of Somanātha which was possibly built in the last quarter of first c. A.D.
- (3) Different sizes of brick.
- (4) Sculptures : Dated back to 10th to 13th c. A.D.—N.P.N.

12. Rao, Madhusudhana V.V. :—*Investigation into the Acheulian Phase of Paleru Valley-Prakasam District.*

JI, VII, No. 1, 1979, pp. 31-40.

Paleru is one of the important rivers of Coastal Andhra. The valley lies between 15° 15' and 15° 30' N. latitude and 79° 15' and 80° 5' E. longitude. The author has undertaken an intensive Archaeological investigation with a view to explore and locate prehistoric sites in the valley. A large number of sites ranging from lower to upper palaeolithic have been discovered which indicate that the Paleru valley formed a favourable habitat of Early Man in Prehistoric times.—A.D.W.

13. Reddy, V.R. :—*South Indian Neolithic Culture Seen in Retrospect.*
JI, VII, No. 2, 1979, pp. 139-169.

The Neolithic age was distinguished by the practice of primitive agriculture, making of pottery, stone tools etc. The people lived in sedentary settlement. The knowledge of metal was unknown to the people of this age. A recurring feature of the Indian Neolithic Culture is the blade and microlithic industry based on the crested quidding ridge technique. The exact origin of this culture is not at present clear. In the South the first ground-stone axe was picked up by Captain Meadows Taylor at Lingusgur in Raichur district in 1842. Fraser discovered the first neolithic settlement in 1872 in Bellary. Later on, Robert Bruce Foote discovered over two hundred neolithic sites in his South Indian exploration. Fraser, Middlemiss, Cadrew, Gompertz, Tucker and Mangles, Wuchope, Knoz and Jardine etc. made huge collections in the South. On the basis of the evidence from surface and excavated sites of these areas a synthetic picture of the life-ways of the people with respect to their settlement pattern, subsistence economy, technology, burial practices etc. has been presented in this paper.—A.D.W.

14. Sarma, I.K. :—*Early Historical Vestiges at Vijayawada and Some Trimūrti Cult Plaques.*

JI, VII, No. 2, 1979, pp. 23-32.

Vijayawada is known as Vijayavāta, Bejavāda, Pechchevāda, and Rajendrachōlpura in inscriptions. Rich traditions and literature glorify the hill of Indrakilādri which has several historical vestiges all around crescented with celebrated temples of Kanakadurgā and Mallēśvara. The standing historical remains fall mainly under two groups (i) Akkanna Mādanna and (ii) Mogalrājapuram. These caves are assigned variously to the early Pallava, Viṣṇukunḍi, Eastern Chālukya etc. But most of these caves are long-pillared halls with triple

shrines at the back and smaller niches over the side walls containing the minor deities. These cells and niches appear to be later innovations to find place for Brāhmanical deities. The pillars are massive, plane shafts with octagonal middle sections, a squarish unworked base and a top recalling the cruder counterparts in the Western Indian cities. Certain art motifs, recall Buddhist pattern inherited from Ikṣvāku art style.

There was a Jaina Temple called Nedumbi Bāsaḍi at this place closely contemporary with the cave.—A.D.W..

15. Shastri, A.M. :—A Terracotta Sealing of Vyāghradatta from Sunet.

JAINS, II, 1978-79, p.41.

The sealing is a baked clay and rectangular in shape. In the upper portion there is a life-like representation of a couch and lion and in the lower part two line Brāhmī legend.

Śra (Śrī) ~Vyā ghra datta
Sa (Sya) pa (pro) varasya

The character of the legend points to late 2nd or early 3rd century A.D. The owner of the seal may have been a trader or an officer or otherwise important individual.—M.K.

16. Sharma, Ramesh C. and Manmohan Kumar :—*Anthroponyms in Seals and Sealings from Sunet : A Socio-Cultural Perspective*.

JAINS, II, 1978-79, pp. 24-29.

Naming is an important cognitive activity of human organization of thought and nomenological research on coins, seals and sealings bearing anthroponyms can reveal some features of cognitive psychology of the people who had these names. The present study includes historical implications of structures, and semantics, classification of name-element, choice and prevalence of images, social and cultural values associated with the anthroponyms. The selected seals belong to a particular period, i.e., the Gupta and later Gupta period (300-600 A.D.). Male and female anthroponyms show a social disparity between the sexes and it can be concluded that during that period male-dominated society existed. From the survey of first name-elements it is clear that religion and philosophy enjoyed an influential position in naming, while the second name-elements are either caste or class marker or status marker or these are the words for metaphorical use. The repetition values of the first and second name-elements are computerized with the help of Yule's formula and graph showing the result is given. The anthroponyms also show the dominance of the religion, as a large number

of name-elements refer to the terms and concepts associated with religion, which also reveal socio-gaps.—M K.

17. Singh, R.C. :—*Worship of Vāsudeva-Kṛṣṇa in Ancient India Based on Archaeological Evidences.*

BMA, XXI-XXII, 1978-79, pp. 37-42.

Mention of the five Vṛṣṇi Vīras in the Mora inscription presupposes the prevalence of the *caturvyūha* cult which had four common names of Kṛṣṇa, Balarāma, Pradyumna and Aniruddha, barring the name of Sāmba (Kṛṣṇa's son by Jāmbavatī). The archaeological evidences of the worship of Vāsudeva Kṛṣṇa in early period are available in the form of Ghosundi, Bhilsā, Besnagar, Mathura, Mora and Malhar inscriptions as well as in the figure on a coin issued by the Indo-Greek king Agathicles (200 B.C.). The inferences made from these epigraphs are significant. The kings and the rulers who patronised the Bhāgavata cult took pride in stylising themselves as Bhāgavata. The new cult attracted devotees from all classes of people including foreigners like Heliodorus. Viṣṇu was worshipped either alone as Vāsudeva or sometimes in the pair as Vāsudeva and Saṃkarṣaṇa and at other times in a group of five Vṛṣṇi heroes. The two deities Saṃkarṣaṇa and Vāsudeva are regarded as supreme under the epithet 'Lord of all' (*sarveśvara*) admitting their pre-eminent position in the entire pantheon. The name Mahāsthāna given to the Vāsudeva shrine clearly points to the preferential position of the shrine of the Bhāgavatas over the shrine of other deities. The images of Vāsudeva and Saṃkarṣaṇa were set up in the form of stone images. Mathura was the centre of Viṣṇu worship from very early times. Kṛṣṇa's life and his exploits began to be depicted in the sculptures of the Gupta period. A few terracotta panels of of Bhitargaon brick temples depict several scenes such as Viṣṇu on Garuḍa, Varāha, eight-armed Viṣṇu, Kṛṣṇa-Balarāma, Viṣṇu-killing Madhu-Kaiṭabha, and Kṛṣṇa-līlā.—P.G.

18. Sohoni, S.V. :—*Seal of Mahārāja Lavkhana's Descendant.*

PPB, IV, Pts. 1-2, 1979, pp. 1-10.

See Under Sec. IV.

19. Srivastava, K.M. and Prasad, P.R.K. :—*A Rare Brāhmī Sealing of Wima (Kadphises) from Ganwaria (Kapilavastu).*

JESI, VII, 1980, pp. 96-103.

From the excavation at Ganwaria in Basti District, a terracotta

sealing, with a legend in Brāhmī happens to be of paramount importance in bringing to light certain new aspects of Kuṣāṇa rule in India. The legend on the sealing has been read as Kaphuputavimsa which is clearly indicative of the sealing being issued by Wima Kadphises, the son of Kujula Kadphises of the Kuṣāṇa family who ruled over India during the middle of the first century A.D. It is for the first time that deity depicted here is in sitting position. Further the letters of the Brāhmī characters on the sealing are well developed and thickened to give a triangular effect. The most valuable and significant addition to the records of the Kuṣāṇa kings particularly Wima, is the legend Kaphuputavimsa on account of several facts. It is the first and foremost official record of Wima Kadphises discovered so far, other than those occurring on his coins. This is the first record of Wima in Brāhmī script discovered so far. The king has been named as Wima instead of Wema. The sealing is another evidence to support the information furnished by the annals of the Chinese Dynasty of the Hūṇas that Wima was the son of successor of Kadphises who appears to have been known also as Kaphu in addition to Kapa and Kapha mentioned in his coins. The devout faiths of Wima in Śiva is confirmed by the representation of the deity on this sealing. The Brāhmī script on the sealing indicates that Wima wielded control over the land where the script was in use. Finally it is established that the sacred site of Kapilavastu which received special attention at the hands of the devout of the Buddha emperor, Kaniska had the privilege of gaining patronage from earlier kings as well. — P.G.

20. Srivastava, O.P. :—*A Rare Terracotta Sealing from Allahabad Throwing New Light on the Office of Kumārāmātya.*

JGJKSV, XXXV, 1-2, 1979, pp. 101-110.

This paper throws light upon a rare and important terracotta sealing discovered from a mound adjacent to Banakaṭa village in Phulpur tehsil of Allahabad Distt. in U.P. This sealing is made of well-burnt clay and measures 7.5 × 7.5 cms. It is roundish, rough and uneven. It depicts the figure of Gaja-Lakṣmī. The goddess is attended by two standing human figures on each side, who in turn, are also attended by a couple of dwarf human figures one on each side.

There is a short inscription inscribed below in Brāhmī characters of the Gupta period. The first line bears three words alongwith the first two letters of the fourth word. The second line bears the rest. All these read : *mūla-kumārāmātyādhi-karaṇasya* (of the office of chief).—A.C.D.

II—Arts and Crafts

21. Agrawala, P.K. :—*Identification of Hanumān and Rāma on a Nāgārjunakoṇḍa Relief.*

JOIB, XXX, Nos. 1-2, 1980, pp. 109—111.

The author surmises that a Buddhist relief from Nāgārjunakoṇḍa represents a figure of Hanumān in the flying attitude. The immense bodily form of this monkey has three human figures seated close together astride on his back. One of the figures has been identified as Rāma on the basis of *Chhanavīra* and long bow. The other two riders are tentatively described as representing Lakṣmaṇa and Vibhīṣaṇa. The identifications, if correct, would be the earliest depiction of Rāmāyaṇa scene in the Indian Art.—S.B.S.

22. Agrawal, R.C. :—*Kṛṣṇa Līlā Scenes in Early Rajasthani Sculptures.*

BMA, XXI-XXII, 1978-1979, pp. 27-32.

The antiquity of Kṛṣṇa-cult in Rajasthan can be pushed back to the 2nd-1st century B.C. The famous Gosundi inscription of Sarvatata from Nagari near Chittor, bears testimony to the existence of a Vaiṣṇava edifice, dedicated to Kṛṣṇa and Baladeva at Nagari itself at such an early stage. The contemporary Nārāyaṇa-Vāṭikā of Nagari had originally housed equally imposing statue of Saṁkarṣaṇa Baladeva and Vāsudeva Kṛṣṇa which might have got destroyed during the Muslim attack of Nagari and Chittor.

Now preserved in the Government Museum at Bikaner, two representations of Kṛṣṇa-cult are sublime products of Indian artistic genius. One plaque depicts Govardhana-dhara Kṛṣṇa and the other form Rāgamahāl depicts Kṛṣṇa's dalliance with a milk-maid who is wearing a beautiful skirt as a nether garment which is so stylistic of unmarried girls. Mandor (ancient Māṇḍavyapura, 6 miles from Jodhpur) explorations and excavations have brought to light two rectangular red sand stone pillars of the Gupta period. The top portion of one pillar presents lifting of the Govardhana scene and the central portion presents Kṛṣṇa with his left palm lifting the mountain and right hand placed akimbo. The second pillar presents different episodes relating to the life of Kṛṣṇa such as *henuka-vadha*, *Ariṣṭāsura-vadha*, *Keśi-vadha*, and churning of butter etc. In some early mediaeval

Gaja Lakṣmī images from Rajasthan we notice four-armed Kṛṣṇa and likewise four-armed Baladeva. In fact Rajasthan sculptures have much to add to the Kṛṣṇa cult in Indian art.—P.G.

23. Appasamy, Jaya :—*The Indian Tradition in Art.*

IH, XXVII, Nos. 2-4, 1978, pp. 16-21.

The author tries to consider the common qualities prevalent in the various traditional arts in India and their contribution to life. Indian art is inherent in a broad spectrum of activity, ranging from the purely functional to the spiritual and symbolic. The arts in India are unified and can be likened to members of a family. In spite of non-realism of Indian art, a quality of aliveness is inherent in it. The ornamentation in Indian art is a kind of praise, a way of showing respect and affection. Indian art is born of abundance. It has a fullness which is peculiar to itself. It shows a perennial tendency towards revolution, assimilation and change. The refined arts are constantly nourished by folk energy and imagination while the folk often borrows and utilizes the symbols and iconography of the sophisticated arts. The tradition is far from being rigid because each artist draws from it but is at the same time an innovator. Another source of nourishment is that which is assimilated or derived from foreign sources. Finally, the author suggests a categorisation of the kinds of the change which these impacts form without engendered.—P.G.

24. Banerjee, Manabendu :—*Matsyapurāṇa Chapters on Indian Architecture and Sculpture.*

Pur., XXI, No. 1, 1979, pp. 64-71.

See Under Sec. III.

25. Bonazzoli, G. :—*A Devī in Form of Liṅga.*

Pur., XXII, No. 2, 1980, pp. 220-231.

The term *liṅga* is also connected with female divine beings. *Devīliṅga* is mentioned in the *Padma-purāṇa* as well as in the *Bhaviṣya-purāṇa*, *liṅgaṣṭhā devī*, *liṅgākārā Sarasvatī*, *Lakṣmī-liṅga* and *Urvaśī-liṅga* etc. are also discussed. *Lakṣmī-liṅga* and *Urvaśī-liṅga* may generally mean that a *liṅga* established by Lakṣmī or Urvaśī. But, the term *devī-liṅga* suggests that a *devī* could be represented by a *liṅga* in the puranic days though this custom might have been restricted to the Tantric circle. Perhaps because the term *devī-liṅga* sounds a little awkward to common people *Padma-purāṇa* tempers this term by giving it the meaning of an image.—A.C.D.

26. Chakravarti, Shyamalkanti :—*Epigraphic Passages of Iconographic Interest : Composite Icons.*

IMB, XV, No. 1-2, 1980, pp. 57-59.

See Under Sec. IV.

27. Chanda, R.P. :—*Art in Orissa.*

IMB, XIII, Nos. 1-2, 1978, pp. 35-40.

Among the provincial schools of sculpture that gradually emerged in different parts of Northern India in eighth century A.D. perhaps the most vigorous was the school of Orissa. There arose in course of time minor local schools of art with distinct individual traits. Four schools, one at Jaipur, a second in the Cuttack hill tracts, the third in southern Orissa including Bhuvanesvar, Puri and Konark and a fourth in Mayurbhanj, may be clearly distinguished.

At present there is no temple at Jaipur that may be assigned to an epoch earlier than the seventh century A.D. But carved stones belonging to mediaeval temples and Brahmanic, Buddhist and Jaina images are found all over the town. Images of mother goddess are the most remarkable among these finds.

Extensive Mahāyāna Buddhist remains of eighth century A.D. are found on the three hills in Cuttack district—the Nalatigiri, the Udaigiri and the Ratangiri. The most notable remains on these hills are the cover life-size images of Mahāyāna Buddhist gods and goddesses.

At Bhuvanesvar there are still in existence a large group of magnificent temples of Śiva, including a new dedicated to Viṣṇu, that date from the ninth to the twelfth century A.D.

The southern school of Orissan art survived till about the middle of the thirteenth century when king Narasimha I caused the great temple of the sun god to be erected at Konark.

About a century before building of the temple of Konark, a remarkable temple was built in an inaccessible spot in the hill tracts to the west of Orissa, now known as Khiching, in the Mayurbhanj state, which was decorated by even more beautiful sculptures. The author also describes some of the important icons, Śiva, Durgā, Kārttikeya, Gaṇeśa, Nāgas and Nāgīs, found in this temple.—B.K.

28. Chattopadhyaya, Aparna : A note on Aśokan Pillars and Animal Figures.

JOIB, XXX, Nos. 1-2, 1980, pp. 100-103.

Mostly all the Aśokan Pillars stand almost in a line encircling U.P., northern Bihar and Nepalese Tarai but these all were not erected by Aśoka himself. It may be said that the pillars stood mostly in such spots which fall within the area where the Buddha preached and moved. Some pillars already existed and were used by Aśoka for the purpose of engraving inscriptions.

As suggested by scholars, the capitals of the pillar do not resemble the inverted lotus, bell or pitcher. The elephant in the Dhauli rock and the figures of lion at Sāranātha were the work of the sculptor and not the idea of Aśoka. The suggestion of John Marshall regarding the row of geese adorning the abacus, or drum of the lion-capital of the Lauriya Nandangarh pillar, symbolising the group of Buddha's disciples, does not seem to be true, for such an idea is not found in the Buddhist literature.—S.B.S.

29. Chaturvedi, H.K. :—*Mathura Sculptures in the National Museum, New Delhi.*

BMA, XIV, 1974, pp. 23-35.

The National Museum procured a unique collection of sculptures relating to Mathura school of Art. All the sculptures acquired till the year 1972 have been enumerated in the present paper subject-wise in brief. The Museum possesses the images of Viṣṇu, Sūrya, Śiva, Gaṇeśa, Agni, Pañcikā and Hārītī, Lakṣmī and other female deities, Nāga and Nāgī, Yakṣī and also Buddhist and Jain images etc.—B.K.

30. Das, Ratna :—*Art in Tripura Colnage.*

JNSI, XLI, Pts. 1-2, 1979, pp. 116-118.

See Under Sec. IV.

31. Das, S.C. :—*Kṛṣṇa Theme in Orissan Sculptures.*

BMA, XXI-XXII, 1978-1979, pp. 159-165.

The paper is a short discussion of Kṛṣṇa's themes in Orissan sculpture. The doctrine of devotion inculcated through Kṛṣṇa, the

enshrinement of Gopinātha in the temples, the depiction of his miraculous facts in the sculptural panels, Kṛṣṇa in music, dance, rituals, in folk and written literature and his final embodiment in the cult of Jagannātha, his unchallenged supremacy over other cults and his infinite capacity as a culture-hero overwhelm the religious firmament of Orissa as elsewhere in India. The many-faceted personality of Kṛṣṇa is thus well-reflected in the cultural heritage of Orissa. — P.G.

32. Gandhi, Madhav :—*Three Polychrome Wood-carvings of Jain Derāsara.*

JOIB, XXVII, No. 3-4, 1978, pp, 104-111.

Three polychrome wooden pieces of a *sabhā-maṇḍapa* of a Jain Derāsara are rectangular friezes, now preserved in Junagadh Museum.

Frieze 1 : It depicts the popular theme of *Gaṇapati-sthāpanā* in Gujarat. In the central niche is Gaṇeśa seated in *Go-dohana* pose on a stylized small elongated mouse. He holds a *rudrākṣa* rosary and a battle-axe in his front and rear right hands and a sweet ball and lotus in the front and rear left hands. He wears a *Kirīṭa-mukuta*, *śrīṣapaṭṭa*, sacred thread and a *dhotī*. On his either side is an attendant holding a spray of flowers in one hand and some offering in the other. They are wearing necklace, wristlets, earrings, anklets and trousers.

Frieze 2 : It depicts the worship of Tīrthaṅkara. On the right half is shown the *derāsara* with *ardha-maṇḍapa* and *garbhagṛha* in which the Tīrthaṅkara Pārśvanātha is sitting in *dhyaṇa-mudrā*, a seven-hooded serpent covering his head. He wears a broad chain necklace and big earrings. On his right is a woman standing outside the *garbhagṛha* with folded hands, and wearing Kāthiāwādī dress, bangles and anklets. Next to her, outside the *derāsara* stands a man.

On the left half is depicted a *Śreṣṭhī* with a child, sitting in a bullock cart with the cartman seated on the bridge. They have come for the worship of the Tīrthaṅkara.

Frieze 3 : It depicts a procession of Moon God and Indra seated in their chariots drawn by two deer and a seven-trunked elephant *Airāvata* respectively. The Moon God holds an open book and some object in his front right and left hands, and a *dhvaja* and mace in his rear hand respectively. The *mahout* of Indra's elephant holds a goad. In the *hwdā* are two figures, one of which may be Indra and the other not identifiable.—S.R.

33. Gupta, V. N. :—*Sun Temple at Markhera, Distt. Tikamgarh.*

PPB, VII, Nos. 1-2, 1979, pp. 83-88.

The Sun worship in India is traceable from the Neolithic period but its worship in anthropomorphic form is available for the first time in post-Vedic period as is evident from the Mauryan, Śuṅga and Sātavāhana terracottas, Bharhut and Bodhagaya medallions and Avanti-coins. Later on the Sun images were being worshipped in the temples which received the royal patronage of Vardhan, later Gupta, Pratihāra, Chauhān, Rāṣṭrakūṭa, Chālukya and later Ganga Dynasties etc.

This famous sun temple of Pratihāra period (c. 9th Cent. A.D.) in Central India is built of red sands-tone on high platform in dry masonry consisting on plan a simple porch on pillars embellished with *ghaṭapallava* motifs and *kīrtimukhas*, a vestibule with highly decorated ceiling and roofed by *Suknasa* with Sun image in *Caitya* and a lion figure over it, square *pañcaratha* sanctum roofed by a high curvilinear *śikhara* decorated with *caitya* dormers and *Bhūmīāmalakas* at corner projections. The mouldings are decorated with few *Caitya* dormers and *patralatā*. The sculptural arrangement is also beautiful along with the decoration on *pañcasakha* doorway and a *Sūrya* image on the *lalatbimba*. The original standing image of Sun god is present in the *Garbhagrha*. Author.

34. Handa, Devendra :—*Nohara kā Ekamukha Liṅga (Ekamukha Liṅga of Nohara). (in Hindi).*

Sod., Pat, XXXI, Pt. 1, 1980, pp. 27-35.

It describes the *Ekamukha liṅga* of Nohara of Ganganagar Distt. situated on the bank of Ghagghara (ancient Drṣadvatī). This *liṅga* was found in the Amaranātha temple of *nātha-cult*. Now it has been lost. This *liṅga* was made of rough sandstone, and *Śiva mukha* was engraved on it with *graiveyaka* (necklace) in the neck, pointed nose and third eye on the forehead. Ear ornaments are not clearly visible. Eyes are *ardhanimilita* (half-closed). The hair style of the *liṅga* is similar to that of the Gupta images. The same style could be seen engraved on the heads of *Śiva images* of 8th century and *Caturmukha Śiva-liṅga* of 9th and 10th century lying in Udaipur museum. This *mukha liṅga* of Nohara seems to be of 10/11 century.—M.R.G.

35. Horvath, Vera :—*Mathura Art in the Francis Hopp Museum in Budapest.*

BMA, XIV, 1974, pp. 19-22.

The Francis Hopp Museum in Budapest possesses 26 pieces of Mathura sculpture. The present paper describes these sculptural pieces.

which include Buddhist, Jaina, Śākta, Sakra with a few of secular nature. All these pieces, excepting a male head, are small in measurement and they depict, except a figure of Kubera, young males and females. These sculptures belong from Kuṣāṇa to Gupta period.—B.K.

36. Jain, J.P. :—*Jaina Sāhitya aurā Kalā meṅ Kṛṣṇa* (*Kṛṣṇa in the Jaina Literature and art*). (in Hindi).

BMA, XXI-XXII, 1978-1979, pp. 43-48.

There are more than hundred works relating to Jaina literature, which describe the life of Kṛṣṇa in one way or the other. The author has classified these works into seven groups. These works also describe the family members, relatives, friends and the other persons and places associated in any way with the life of Vāsudeva Nārāyaṇa Kṛṣṇa, who is the younger brother of Balarāma, and who is the cousin of Neminātha, the 22nd Tīrthaṅkara. There is not much difference in the accounts of the life of Kṛṣṇa as found in the Jaina and Brāhmaṇa literatures. The special features of the descriptions in Jaina Sāhitya are in the form of the detailed description of the achievements of Vāsudeva, the father of Kṛṣṇa, and of Neminātha, the cousin of Kṛṣṇa, obviously because of this being one of the 24 tīrthaṅkaras.

Besides in *Jaina Literature*, Kṛṣṇa also finds expression in Jaina arts particularly when we come across the *pratimā* of Ariṣṭanemi surrounded on one side by Balarāma and on the other by Kṛṣṇa as we find in Mathura art of the Kuṣāṇa times.—P.G.

37. Joshi, Maheswar P. :—*Some Rare Sculptures from Kumaon Hills*.

BMA, XIV, 1974, pp. 36-37.

It relates to the description of some of the rare sculptures from Kumaon hills. A *liṅga* showing Gaṇeśa image is situated in the Nārāyaṇa-kali temple group near the Almora town. It is divided into two parts. The upper part is roughly hewn in the shape of a *liṅga*, while the lower one-rectangular in shape depicts the image of Gaṇeśa seated in *arddhapara*-pose. The sculpture is the first and the only example of its kind, syncretising these two deities in the form of a *liṅga* bearing the image of Gaṇeśa. It may be dated to c. 13th century A.D.

There are many shrines in the Kumaon hills depicting river goddesses Gaṅgā and Yamunā in the lower part of their doorjambs. But at Kaṭārmal, near Almora town, one of the shrines datable to c. 12th century A.D. depicts two-armed image of Gaṅgā on the lower

parts of its both the door-jambs. Gaṅgā is repeated on both the door-jambs of temples in south India, but in North India it is rare. Likewise, representation of Gaṅgā seated on *makara* is also an unusual feature. These two features make the sculpture an interesting example of Hindu art.—B.K.

38. Joshi, N.P. :—*Kṛṣṇa in Art-Whether Two-armed or Multi-armed.*

BMA, XXI-XXII, 1978-1979, pp. 19-26.

Multi-armed form of Kṛṣṇa has long history behind it, but by twelfth century onwards two-handed images of Kṛṣṇa for *ārādhana* purposes gradually became the fashion of the day and because of the influence of different Vaiṣṇavācāryas' different forms of two-handed Kṛṣṇa came in vogue. The following points are mentioned for our understanding the sculptor's view about the number of the Kṛṣṇa's arms :

- (1) As a character in *līlā* scenes which mostly portrays his early life only, Kṛṣṇa has been shown with two hands only till c. 10th century A.D.
- (2) In this period too when Kṛṣṇa has been shown as a grown-up young man in association with Arjuna, he appears with four hands.
- (3) When stress was required to be given on his incarnation aspect he has been shown four-handed with *cakra* and *śaṅkha*.
- (4) As *ārādhyā* in the Vāsudeva form he appears four-handed.
- (5) In the mediaeval period, say 10th century onwards, even in the *līlā* scenes he has been shown four-handed indicating his incarnation aspect.
- (6) Some of the *ārādhyā* figures also of this period have been shown with four hands.
- (7) After 12th-13th century the four-handed form lingers on but comparatively in a very limited way. On the other hand, the two-handed forms of Veṅugopāla, Bālakṛṣṇa and Dancing Kṛṣṇa come in abundance.
- (8) But in the pre-mediaeval and mediaeval periods Kṛṣṇa of past Kāmsavadha period has been sparingly depicted.—P.G.

39. Kala, S.C. :— *Kṛṣṇa Subjects in Indian Terracotta Art.*

BMA, XXI-XXII, 1978-1979, pp. 33-36.

Very few incidents of Kṛṣṇa's life have been depicted in Indian terracotta art. There is a stone sculpture in the Mathura Museum showing infant Kṛṣṇa being carried across Yamunā by Vāsudeva. It is believed to have been carved during the 2nd century A.D. No subject pertaining to Kṛṣṇa is shown in terracotta before the 4th century A.D. The earliest examples of terracotta art are two interesting brick panels from Rang Mahal in the erstwhile Bikaner State, one depicting *Govardhana-dhāraṇa* and another *dānalīlā* and both are datable to the 4th century A.D. The brick temple of Bhītargaon, built in the fifth century A.D., is also a unique structure. A fragmentary plaque from Deogarh shows probably the scene of *Vastraharaṇa*. Excavations at Sahet Maheth have also yielded a few panels depicting subjects related to Kṛṣṇa. There is a terracotta fragment in the Baroda Museum said to be from Mathura showing scene of *Kāliyamaradana*. There is further a solitary panel depicting Kṛṣṇa and Balarāma from the site Ahūchatrā. The site of Paharpur also yields a good number of stone sculptures and terracotta panels depicting scenes from Kṛṣṇa's life. Kṛṣṇa subjects became more prominent in stone sculptures during the mediaeval period. But there are very few examples in terracotta. —P.G.

40. Kulkarni, R.P. :— *Vāstupadamāṇḍala.*

JOIB, XXVIII, Nos. 3-4, 1979, pp. 107-138.

The gods are invoked before starting the construction of a house or a palace including king's residence and office buildings. The gods are invoked at the time of the construction of a town or a capital city. In Sanskrit, a house, a place, a city and, a town are called *Vāstu*. A *maṇḍala*, which is drawn for the purpose of a ritual before the beginning of the construction of the structure, is called *Vāstumaṇḍala*. The ritual is known as *Vāstupratīṣṭhā* and historically dates back to the 6th to 7th C. B.C. The Puranic *maṇḍalas* consist of 64 and 81 housees but during Mediaeval period the types and the numbers of *maṇḍalas* increased to a large figure of 32×32 . The elaborations are available in many of the treatises on *Śilpaśāstra*. The names of *Vāstumaṇḍalas* adhere to the number of houses in it. The author provides a table for the significance of these different *maṇḍalas* for the ritual of different types of structures. The shape of the *Vāstumaṇḍala* is kept in consonance with the site of a house, palace, temple or a township. It at times adheres to the shape of the building to be constructed, i.e. triangular, semi-circular, circular or octagonal shape. Explains the details of the drawing of the *maṇḍala*. Relates the myth of Vāstupuruṣa and its location in table 2. The

variations in arrangement of different gods in different *maṇḍalas* having different number of houses according to different treatises of *Śilpaśāstra* are given in figures 1 to 11. A note on colour scheme is also provided in Table 4 : Evaluates *Vāstumāṇḍala* as Plan of a structure not only from ritual viewpoint but also the functional use to indicate the assignments of different parts of it.—N.K.S.

41. Nigam, L.S. : *Four Śiva Images of Ghatiyari in Raipur Museum.*

PPB, VI, No. 1, 1978, pp. 31-38.

There are four sculptures of Śiva image found from an ancient site near Ghatiyari in the Rajnandagaon district of Madhya Pradesh and now housed in M.G.M. Museum, Raipur.

There are two sculptures of *Tripurāntakamūrti* (59×42.5 and 58.5×43 cms.). Both are in *ālīḍha mudrā*. These images are shown with *jaṭāmukuta*, *grāiveyaka*, *makarākṛti-kunḍalas*, *bhujabandha*, *kañkaṇa*, *mekhalā* etc. alongwith *adhovastra* and *uttariya*.

The third sculpture depicts *Andhakāsura-vadha-mūrti* of Śiva. This icon (57.5×43 cms.) is eight-armed holding *triśūla*, *kapāla*, *damaru*, *khaḍga*, *carma* and *khaṭvāṅga*.

The fourth sculpture (57×44 cms.) symbolises the *Nṛtya-mūrti* of Śiva in a peculiar pose of *lalita-tāṇḍava*. This is too an eight-armed icon holding *aṅkuśa*, *triśūla*, *khaṭvāṅga* etc.

Considering the style of the icons with oval-typed faces and decorated with expressive ornaments, these sculpture can be placed at c. 10th-11th century A.D.—A.C.D.

42. Pandey, Rudra K. :—*Rānīmahala Saṅkalana, Jhānsī kī Alaukika Saura Pratimāḥ (A Collection of Celestial Sculptures Housed in Rānī Mahala). (in Hindi).*

PPB, VII, Nos. 1-2, 1979, p. 99.

Sun temple of Mankhera is of Pratihara period while Chitra Gupta temple of Khajuraho belongs to Chandela period. At Jhansi, there is a large collection of medieval sculpture housed in Rani Mahal, wherein images of Sun sect are also limited. There are some most important icons of this sect as —

Sūrya in group : Two slabs are available in which *sūrya* is depicted with *navagrahas*. On one slab seven *Sūrya* figures are carved

with Śiva liṅga, Gaṇeśa, Viṣṇu and Mātrakas. Seven figures indicate the seven rays of Sun. On another slab nineteen Sūrya figures are carved, depicting Seven rays of Sun and twelve Ādityas.

Sūrya on horse : There is an important image in which he is mounting on horse. He is holding *sanālapadma* in both hands and is wearing *upānaha*; the image is without *Avayaṅga*. Such type of images were prepared, according to the directions of *Agnipurāṇa*.

Sūrya Nārāyaṇa :—In this image Sūrya is wearing *upānaha*. A mutilated figure of Mahāśwetā is in the feet. Below the pedestal Aruṇa is driving a chariot of four horses. Image has ten broken hands. On the right side of the God, Śaṅkha Puruṣa and Daṇḍa while on the left Cakra Puruṣa and Piṅgala are carved. This image is associated with Viṣṇu's characteristic while the Sūrya-Nārāyaṇa images of Khajuraho have no *upānaha*. This image of eleventh cent. A.D. has great iconographical importance.

Piṅgala : The Piṅgala image of 10th cent. A.D. is also very important, images of this kind are rare. In this image Piṅgala is bearded. He is wearing *upānaha* and *avayaṅga*. In his right hand he holds a *lekhanī* (pen) the *masipātra* (inkpot) is also hanging in an attractive way. In the left hand he holds *kāgaj* (paper). He is with consort, her right hand and face are broken. She wears ornaments and dress.

Revant : Images of Revant the son of Sūrya are rare. These are not even found at Khajuraho. Therefore, Revant image of Rani Mahal is very important. According to *Bṛhat Saṁhitā* Revant is described mounting on horse and engaged in hunting. In this Revant image, he is mounting on horse, reins in left hand, right hand is broken and a lion is depicted below the horse which clearly indicates that he is engaged in hunting. A man with an open umbrella on the head of Deva is in the rear, while a lady is shown offering *ghaṭa*.—Author.

43. Pandey, S.N. :—*Archaeological Evidences for the History of Somanātha Temple*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 139-145.

See Under Sec. I.

44. Punia, D.S. :—*Icon of Gaṇeśa from South Haryana*.

BV, XXXX, No. 1, 1980, pp. 20-21.

The author reports here the discovery of four icons of Gaṇeśa. A fragmentary structure of black sandstone has been discovered at

Guravara. 74 kms. north-east of Narnaul. According to its execution and style (pot-bellied, elephantine-faced, *ekadanta* and *sūparaka karṇa*). It belongs to c. 11th-12th cent. A.D. Another similar fragmentary frieze is discovered at Sondh, 87 km. east-south of Gurgaon, two other ones at Punahna and Jakhopur 86 kms. and 96 kms. south of Gurgaon.—P.G.

45. Rao, M. :—*Āyudha Puruṣa in the Vaiṣṇava Images of Birla Museum.*

PPB, VI, No. 1, 1978, pp. 51-54.

It is a brief account of the iconographic style of an *Āyudha-puruṣa*, an anthropological representation of a weapon generally handled by Viṣṇu. About eleven images of Viṣṇu (8th-10th century A.D.) showing a rich representation of such *puruṣa* have been reported.—A.C.D.

46. Rao, M. :—*Māheśvari—A Iconographic Note.*

PPB, VII, Nos. 1-2 1979, pp. 95-96.

The twenty-armed and three-faced goddess from Hinglajgarh in district Mandsaur (M.P.) (10th cent. A.D.) is seated in *lalitāsana* on a three-branched lotus. In the extant right hands she holds a *cakra*, *pāśa* and *akṣamālā*. The left hand is shown in *vitarka mudrā*.

All the three heads are adorned with nicely carved *jaṭāmukuṭa*. The central head has a skull attached to its *mukuṭa* in the middle.

The figure is richly attired by *kuṇḍalas*, *grāiveyaka*, *stana-hāra*, armlets and *vanamālā*. A finely carved oval *prabhāvalī* with lotus petals is carved behind her head.

Under the lotus seat lies a naked male figure, the *Apasmāra*.

Two female attendants stand on either side of the deity. On the top corners *Vidyādhara*s are shown holding garlands. The figure represents the *sapta-mātṛkā* or *yoginī*-cult as an influence of tantricism in Central India.—Author.

47. Rao, M. :—*Gāṇeśa—A Iconographic Note.*

PPB, VII, Nos. 1-2, 1979 pp. 96-97.

This *dviratha* sculpture of red-sand-stone from Ashapuri, district Raisen, M.P., presents in high relief the ten-armed figure of dancing

Gaṇeśa. The deity wears pearl-necklace, *udarabandha*, *sarpa-yajñopavīta*, pearl-bangles, thumb and finger rings, short drawers, armlets and pearl-anklets.

In a clock-wise manner, the first right hand of the god has rosary across its palm and touches the trunk. Second right hand balances ornamental battleaxe (*paraśu*). The third hand holds hem of scarf. The fourth hand exhibits *vitarka mudrā*. The first left hand is placed on the waist (*kaṭyāvalambita*). Second hand holds the cut-off ornamental tooth. Third hand holds hem of scarf. Fourth hand exhibits *vitarka-mudrā*. The fifth right and left hands hold tightly an ornamental snake forming an arch. The tongue of the serpent has come out indicating that the god is squeezing the reptile.

Below are shown dancer and drummer on either side of the deity. On the two corners at the top is a flying *vidyādhara* on clouds.—Author.

48. Sawoo, Mangala :—*Some Interesting Mathura Terracotta Figurines in the Indian Museum.*

IMB, XIV, Nos. 1-2, 1979, pp. 91-94.

Terracotta object is a very old art of mankind. Clay for its easy availability and ductile nature is easy to shape into any form by hand without any instrument. At the same time within the capacity of the purchase power of common people terracotta objects meet the demand of common people. These objects reflect the religion and economic condition of the age and thus are important to the students of social as well as art history. The specimen studies here pertain to Mathura region.—A.D.W.

49. Sharma, R.C. :—*Kṛṣṇa in Kangra Miniatures.*

BMA, XXI-XXII, 1978-1979, pp. 139-146.

Kṛṣṇa as combined by the Kangra painters assumes forms different from those available in the Mughal court paintings depicting the society imprisoned itself in the narrow cell of worldly pleasures. Kangra paintings helped in creating some detached atmosphere and aimed at supermundane achievements. Here, Kṛṣṇa is a loving child for aged women, a handsome companion for young ones, a naughty boy for the rural folk and supreme deity for devotees. The chief characteristic of these paintings is that the focal point of the entire depiction is always Kṛṣṇa whether he appears as an infant boy or a grown-up hero. If there are various scenes in one painting, still the whole illustration seems

to rally round the personality of Kṛṣṇa. The artist seems to have realised and visualised the scenes himself and become emotionally in tune with him. His insight is much developed and his sharp eye catches all details and his brush creates a rhythmic impact.

The author classifies into four categories (i.e. representation of *līlās*, music scene, portraits of Kṛṣṇa and Rādhā, and *Nāyikā-bheda*) the Kṛṣṇa paintings of Kangra style in the Lucknow Museum.—P.G.

50. Singh, G.P. :—*The Saga of Tribal Sculpture and Iconography in North-East India.*

JIH, LVII, Pts. 2-3, 1979, pp. 189-198.

The paper describes the sculptural and iconographic art, utilitarian and functional in nature, of the hill tribes of North-East India which constitutes monumental evidence to their artistic attainments or distinctions which have contributed a lot to the enrichment of Indian art and architecture as a whole composite in nature. A marked similarity between the tribal art of this region and that of the contemporary Eastern school of Bihar, Orissa and Pala-Sena art of Bengal can be observed. In both indigenous and eternal elements—the influence of Hindu art, contributed alike to the development of tribal art, non-Aryan in form. Several relics testify to the great synthesis of cultures—Aryan and non-Aryana, which prevailed in this remote corner of India from time immemorial, their cultural intercourse and fellowship which provided the threads in the fabric of their artistic civilization and the prevalence of Hinduism which played considerable role in shaping the body of aboriginal culture.—P.G.

51. Singh, Sheo Bahadur :—*The Genesis of Temple in India and its form as Gleaned from Coins.*

JESI, VI, 1979, pp. 53-56.

See Under Sec. IV.

- 52- Singh, S.T. :—*Some Reflections on Temple Architecture from Garuḍa Purāṇa.*

Pur., XXII, No. 2, 1980, pp. 180-186.

Like other Purāṇas, *Garuḍa-purāṇa* also devotes two chapters to the descriptions of a number of varieties of temples and their characteristics. The scholar has collected a rich glossary of the architectural terms and has tried to give their English equivalents. Besides, he has discussed the general characteristics of the temples, as mentioned in the text. The specific types of the temples like *Līṅgamāna*, *Dvāramāna*, *Māṇḍapamāna* and *Kṣetramāna* along with their classes have been introduced.

Besides, some other features of this art have also been discussed.—A.C.D.

53. Sinha, D.K. :—*A Newly Discovered Image of Umā-Maheśvara at Khajuraho.*

PPB, VII, Nos. 1-2, 1979, pp. 77-82.

This image of Umā-Maheśvara (65cms.×35 cms.) with back slab was discovered while excavating the ruins of Chandella temples at Khajuraho. Umā-Maheśvara images are very well known in literary works and represented in iconography right from Kuṣāṇa period to the medieval age almost all over the country. The present example shows Śiva seated in *lalitāsana* and holding trident and a snake in upper two hands and embracing Pārvatī with his lower left hand and the right hand in *Vitarkamudrā*. The two-handed Pārvatī sits in his lap with right hand embracing the lord and the left holding the mirror. The informal disposition of Śiva facing Pārvatī, Pārvatī holding mirror, the adolescent appearance of the divine couple, restraint of ornamentations, spiritual expression and exquisite poise and grace are the qualities of this image reminding the classical style of the Gupta age, though on the basis of other stylistic features it can be safely dated to the early Chandella period of 10th century A.D.—Author.

54. Srivastva, A.L. :—*Various Forms of Śrī Lakṣmī in Sanchi Sculpture.*

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 131-162.

Scholars generally believe that the Indian plastic art continues representations of only two forms of Lakṣmī, viz., *Padmā-Lakṣmī* and *Gaja-Lakṣmī*. These two categories are too short to contain all types of forms of Lakṣmī, found in this art. Through a detailed study of different types of relics of Lakṣmī, alongwith their photographs, he tries to re-divide the types of Lakṣmī-forms and classifies all available representations of this goddess into a number of categories, such as *Padmā-Śrī*, *Gaṅgā-Lakṣmī*, *Toraṇa-Lakṣmī*, *Rājya-Lakṣmī*, *Nidhi-Lakṣmī* and *Saubhāgya-Lakṣmī*. Detailed descriptions and iconographical details of all these forms of Lakṣmī specially found in Sanchi sculpture are also given in order to ascertain their separate identity.—A.C.D.

55. Srivastava, V.S. :—*Gaṇeśa Image from Afghanistan.*

BV, XXXX, No. 1, 1980, pp. 14-19.

The author discusses in this paper the two statues in the antique shop of the Rajjab Ali in the Chicken Street, Kabul. The provenance

of the first statue is not known. The present image of Gaṇeśa is of seated variety in the *sukhāsana* pose. It has three faces. The two side faces are anthropomorphic while the central one is that of an elephant. The two human faces are very crude and terrific and may belong to the Yakṣa type. The *trimukha* Gaṇeśa appears to be representative of the supreme Godhood as is expressed in the classical works of Gaṇeśa-cult such as the *Mudgala* and *Gaṇeśa Purāṇa*. It is difficult to date this image. However the author is inclined to place it in the period of Hindu Shahies of Kabul (mid. 4th century to 9th century A.D.). Another interesting Gaṇeśa image is of a two-handed Gaṇeśa which is a rarity in iconographic texts as well as in actual finds. The sole passage of the *Bṛhat-saṃhitā* which mentions this variety is doubted to be an interpolation. The present author does not think this passage to be an interpolated one. The date of this image is suggested to be tentatively fixed between the Kuṣāṇa and Gupta periods on stylistic grounds. Another discovery of similar Gaṇeśa from Shakar Dhar and Gardez in Afghanistan quoted by C.B. Seetharam gives strength to the assumption that there may have been a tradition of Gaṇeśa icons much before the Gupta period and the earliest representation may have been that of a two-handed Gaṇeśa, as is clear from its earliest types.—P.G.

56. Sullere, S.K. :—*Chattisagaḍha kī Kalā kā Dhārmika evam Sāmājika Pakṣa (The Religious and the Social Aspects of the Art of Chattisagaḍha)*. (in Hindi).

PPB, VI, No. 1, 1978, pp. 105-115.

It is a brief study on the religious activities as well as of the social mode of life as chiefly depicted by the remnants of antiquity. He gives a history of long religious activities of this area both Brahmanical like the establishment of Śaiva, Vaiṣṇava, Śākta and Saura cults, and also anti-Brahmanic such as Buddhist and Jaina cultures. The social aspects of this area is also studied through these antique materials. —A.C.D.

57. Tiwari, Maruti Nandan Prasad :—*The Iconography of Jaina Yakṣī Padmāvatī at Deogarh*.

JOIB, XXX, Nos. 1-2, 1980, pp. 112-116.

The author traces the iconography of Padmāvatī, the Jain subordinate deity (*Śāsana devatā*) of the Tīrthaṅkara Pārśvanātha on the basis of various Iconographic texts. The actual representations of the deity are visualised in the plastic art at Deogarh. These icons represent two-armed, four-armed and twelve-armed deity, and agree to a great extent with the literary injunctions in keeping the various attributes and weapons in their arms.—S.B.S.

58. Trivedi, R.D. :—*Pratihāra Mandiroṇ meṇ Śrī Kṛṣṇa kā Citraṇa aura Bhāgavata Purāṇa. (The Depiction of Śrī Kṛṣṇa in the Temples of Pratihāra and Bhāgavata Purāṇa). (in Hindi).*

BMA, XXI-XXII, 1978-1979, pp. 49-58.

The early five temples, three of Harihara, one of Viṣṇu and one of Sūrya, depict the various scenes of *Kṛṣṇalīlā* in an exhaustive manner. The author quotes relevant verses from the *Bhāgavata-purāṇa* with each description of the second scenes such as Kṛṣṇa-birth, the churning of the curd, the killing of Yoga-māyā, the *Putanā-vadha*, the *ulukhala-bandhana*, the *śakaṭa-bhaṅga*, the playing with the *gopa*-boys, the destruction of the demons such as *Aristāsura*, *Vṛṣāsura* and *Keśī*, the Govardhana scene, the *Dhenuka-vadha*, the *Kālīya-mardana*, the *Kuvalayāpīḍa-vadha*. Such scenes can also be seen in the Caturbhuja-temple at Gwalior which seems to be later than the temples of Osia. The aim of this paper is to show the conformity between the description of the *Bhāgavata Purāṇa* and the depiction of the temple scenes. The scenes are confined to the boyhood of the Lord Kṛṣṇa that shows that the common man was more attracted towards the early performances of Lord Kṛṣṇa and that equally inspired the artists and the poets.—P.G.

59. Trivedi, S.D. :—*Kṛṣṇāvatāra in Sculptural Art.*

BMA, XXI-XXII, 1978-1979, pp. 79-82.

Kṛṣṇa's inclusion as one of the ten incarnations of Viṣṇu is a rare feature in Viṣṇu images. The *daśāvatāras* alongwith gods and goddesses have also been shown on the back of Paśuvarāha image from Hansi now preserved in the state Museum, Lucknow. Kṛṣṇa has been represented here in lieu of Balarāma. However, no independent cult image of Kṛṣṇāvatāra is found right from the Kuṣāṇa period to the early mediaeval period, while the innumerable icons of Varāha, Nṛsiṃha, Vāmana and Rāma are available. This statement is tenable simply because we search the form of Kṛṣṇa as flute-player (*Veṇugopāla*) and cowherd-god (*Gopāla-Kṛṣṇa*). Kṛṣṇa is *pūrṇāvatāra* and highly venerated by Hindus. It appears that most of the independent images of god attributed to Viṣṇu are really representations of Vāsudeva-Kṛṣṇa. It is for this reason that he is deleted from *avatāras* and the principal image denotes Kṛṣṇa himself. To give weight to his theory, the author furnishes a few supporting points. The identity of Vāsudeva-Kṛṣṇa has been established with Viṣṇu from the epic times. He was elevated to the supreme God. *Garudāruḍha-viṣṇu* is none but Kṛṣṇa himself. In *Mahābhārata* Yudhiṣṭhira eulogizes Kṛṣṇa in the form of Viṣṇu. The same work identifies Nārāyaṇa and Viṣṇu with Vāsudeva in the *Bhīṣma Parva*. Further the names of twenty-four forms of Viṣṇu are mostly synonymic.

of Kṛṣṇa and his kins. Their emblems are disc, mace, conch and lotus and only their placement in the hands matters. Moreover, Kṛṣṇa's iconography is not given in the iconographic texts in the context of incarnations. It can be established on the basis of icons found so far. In the end we find on some icons of so called Viṣṇu another small figure of Viṣṇu made either, on the top or in the corner—P.G.

III-EPICS AND PURĀNAS

60. Alois, Wurm :—*The Tale of Duṣyanta and Śakuntalā* (Mbh. 1.62.69).

BV, XXXX, 1980, No. 1, pp. 22-25.

It is the mythico-aitihāsika spirit of edification venturing into the socio-typological domains of the heart and thus blurring the aesthetic possibilities dormant in its depiction which has imparted to this and many another potentially aesthetic love-tale in the Mbh., its peculiar socio-typological character love-tale in the Mbh., its peculiar socio-typological character-stamp. In the light of these critical comments, the author briefly discusses the tale of Duṣyanta and Śakuntalā as depicted in the *Mahābhārata*.—P.G.

61. Banerjee, Manabendu :—*Matsyapurāṇa Chapters on Indian Architecture and Sculpture*.

Pur., XXI, No. 1, 1979, pp 64-71.

Matsyapurāṇa (Mt.P.) contains about 18 chapters on architecture and sculpture, and also mentions as many (18) ancient architects like Bhṛgu, Atri, Viśvakarman, etc. Unfortunately their works have not survived. The Puranic chapters and treatises on these subjects eulogize *Vāstudeva*, the presiding deity of the buildings.

Mt.P. says that auspicious time should always be selected for starting a building. The soil should be examined, the height of the building should be 81 ft. or 64 ft. and have one to four *śālas* and four doorways in different directions. Giving the details of the construction and measurements of doors and pillars, it states that they should be painted and decorated with carvings of lotuses, creepers, leaves etc. *Mt.P.* is against constructing multi-storeyed buildings on an open roadway. Auspicious trees like *peepal*, *plakṣa*, fig etc. should be planted on all sides. A house should not be built near a temple or close to a wicked man's or a minister's house, nor on the cross-roads. Open space should be left all round the building.

For idol-worship, images of deities and their spouses and goddesses with two, four, eight or more arms with their respective emblems in their hands and in different poses should be made in stone, wood, gold, silver,

copper, iron, bronze, etc., should be made according to prescribed measurements of their limbs, etc.

Valuable information is given about the construction of temples. A temple is to be divided into 16 parts, of which 4 be reserved for *garbhagrha*. Doorways are to be provided on four sides. Measurements of the top, dome, circumambulatory passage and walls are prescribed. About 22 varieties of temples and their characteristics are mentioned. Among them, the *śikhara* style was most popular. The biggest *maṇḍapa* is *pūṣpaka* with 64 pillars. Evidence is available of Gupta shrines crowned with *śikhara*.

P.V. Kane ascribes the *Mt.P.* to a period from 300 to 600 A.D. According to R.C. Hazara, some portions of it were compiled or arranged about the commencement of the Gupta period. —S.R.

62. Banerji, Sures Chandra :—*Popular Life and Beliefs as Reflected in the Purāṇas*.

Pur., XXII, No. 1, 1980, pp. 23-26.

See Under Sec. XIV.

63. Courtright, Paul B. :—*The Beheading of Gaṇeśa*.

Pur., XXII, No. 1, 1980, pp. 67-80.

The elephant head, Gaṇeśa's most distinguishing characteristic, is the subject of a number of myths in the Purāṇas, as well as many tales in the folklore of Hindusim. How does his elephant head, and the events which lie behind his receiving it, contribute to his meaning as a religious Persona in the Hindu Pantheon. The author discusses a number of Puranic stories giving varying accounts of Gaṇeśa's birth and beheading. The mythology of Gaṇeśa's beheading has prompted the scholars like each, O'Flaherty, Goldman and others, to see striking similarities and differences with the myth of Oedipus. The myth of Gaṇeśa can also be read to reflect as initiatory structure by comparing the transformation of relations which take place in the myth with those which occur in the *upanayana saṁskāra*. After discussing all these aspects, the author finally tries to establish the religious meaning of Gaṇeśa on the basis of additional dimensions to the symbolism of beheading and reheading which draw upon the Brahmanical ritual tradition going back to very early time. He suggests the identification of Gaṇeśa with the devotee who takes into himself the structure and process which Gaṇeśa contains in his mythology and iconography. —P.G.

64. Gangadharan, N. :—*A New Interpretation for the Shape of the Liṅga.*

AORM, XXIX, Pts. 1-2, 1980, p. 1.

Purāṇas describe *liṅga*-worship based upon the dual theory of Brahmā and Viṣṇu while the aloft column of *liṅga* is represented by fire. While, some other legends say that the *liṅga* is a symbol of macro-cosmic form. Some also assume *liṅga* as a phallic emblem.

In fact it is too difficult to conceive the macro-cosmic form of the god. So, our ancients had tried to exhibit the endlessness of god by means of *liṅga*, originally meaning a symbol.—A.C.D.

65. Hospital, Clifford G. :—*Līlā in the Bhāgavata Purāṇa.*

Pur., XXII, No. 1, 1980, pp. 4-22.

The sports (*līlā*) of God described in the *Bhāgavata Purāṇa* have been discussed in this paper. The commentators have interpreted the Sūtra. 'Lokavat tu līlā Kaiṣalyam' (*Brahmasūtra*, 2.1.33) in many ways. As in ordinary life, creation is mere sport. God does not need to create. He is independent of his act of creation. In *Rāmacaritamānasa*, the focus of *līlā* is the activity of god not in the creation of the world, but rather in his incarnation. Commenting on the word *līlā* in the *Brahmasūtra*, Baladeva makes out that *līlā* is the overflow of the joy within. The distinguishing of the direct manifestation of the Lord in an embodied form as *līlāvatāras* reflects a theology developing. The various sports (*līlās*) of Lord Kṛṣṇa such as his charming walk, his taming of Kālīya, his quenching of a forest fire, his being tied up by Yaśodā, his defeating the asuras, the raising of Govardhana and his sporting with the gopis etc. are briefly discussed. The central idea of *Bhāgavata Purāṇa* lies in bringing the devotee to see the enchanting play of the *līlāvatāras* and above all in unveiling the *Kṛṣṇa-līlā*—P.G.

66. Jain, Jagdish Chandra :—*The Adaptation of Viṣṇu-Bali Legend by Jaina Writers.*

JOIB, XXIX, Pts. 3-4, 1980, pp. 209-215.

The Jaina writers were always in search of some popular fascinating tales so that they could make them suitable for religious sermons. As a result, they picked up all sorts of stories and converted them to their requirements. The adaptation of Viṣṇu Bali legend of Vedic mythology is such an example which reflects the spirit of assimilation of Jaina writers. The monk Viṇhu (Viṣṇu) is a great saviour of Jaina religion.

Muni Viṇhu or Viṇhukumāra is mentioned in the *Vasudevahiṇḍi*, a Prakrit work of 2nd or 3rd century A.D. In the *Bṛhatkathā-śloka-saṃgraha*, we come across almost the identical account of the episode found in the VH. However the minister Namuci is mentioned as the demon Bali. The common source of the VH and BKŚS is the *Bṛhatkathā* of Guṇāḍhya. Later Jaina writers, instead of following VH traditions of the Viṣṇu-Bali legend, have followed the Brahmanic legend more faithfully. Jinasena (8th century A.D.) in his *Hari-vaṃśapurāṇa*, Hemacandra (12th century A.D.) in his *Triṣaṣṭiśalākāpur-uṣacarita*, Guṇabhadra (9th century A.D.) in his *Uttarapurāṇa*, Hariṣeṇa (10th century A.D.) in his *Bṛhatkathākośa*, Puṣpadanta (10 cent. A.D.) in his *Mahāpurāṇa* and Nemicandra in his commentary of the *Uttarādhyayana* have all followed traditions which appear to be different contained in the *Vasudevahiṇḍi*.—P.G.

67. Joshi, Gangadatta :—*Bhāgavate Dārśanikatattvam* (Philosophical Elements in Bhāgavata). (in Sanskrit).

Sāg., XVIII, Pt. 4, 2087 V.S., pp. 17-23.

Śrīmad-Bhāgavata-purāṇa mainly devotes itself to the describing of *bhakti* and, sometimes *Sāṅkhya*. But, the central ideas of other schools of philosophy are more or less, also found there. Some verses from *Bhāgavata*, as illustration, describing the theories of *Pūrva-mīmāṃsā* (*Bh.*, II 5, 6), *Nyāya* and *Vaiśeṣika* (*Bh.*, I. 3, III. 12 etc.), and *Yoga* etc. are quoted.—A.C.D.

68. Kalia, Ashok Kumar :—*Rāmāyaṇa meṃ Śaraṇāgati* (Surrender in Rāmāyaṇa). (in Hindi.)

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 177-189.

See Under Sec. XII B.

69. Kansara, N.M. :— *The Liṅgānuśāsana of Buddhisāgarasūri*.

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 97-100.

The scholar discusses the *Liṅgānuśāsana* of Buddhisāgarasūri, which forms a part of the second *pāda* of the first chapter of his work *Panca-granthi-vyākaraṇa*, popularly known as *Buddhi-sāgara-vyākaraṇa*. According to the scholar, the author of this *Liṅgānuśāsana* has very closely followed Vāmanaś *Liṅgānuśāsana* not only in composing his *gāhās* but also in writing the autocommentary on it. Besides, it is also clear that Buddhisāgarasūri has adopted some material from Durgasimha's *Liṅgānuśāsana* too.—A.C.D.

70. Lalye, P.G. :— *Some Remarks on Bhāskara Rāya's Commentary on Lalitā-Sahasra-nāma.*

JSAOU, II, 1980, pp. 71-84.

The scholar gives here a precise note on *Saubhāgya-bhāskara* the most ancient commentary on *Lalitā-sahasra-nāma*, a part of the *Brahmāṇḍa-Purāṇa*, and its author Bhāskara-rāya who flourished between the last quarter of 17th century and the second half of the 18th A.D. The special points of this work are given as follows :—

1. Various possible meanings of a name *Lalitā* are given in this work in the light of Purāṇas, Śrutis, Tantras etc.
2. Sometimes, the symbolical meanings are also given in accordance with other scriptures.
3. At many places, the upaniṣadic doctrines are also dealt with.
4. In order to render a clear understanding to readers, a name is sometimes mythologically explained.
5. In this work, some abstract deities are treated as other forms of goddess *Lalitā*,
6. This work also unfolds the Tantric aspect lying behind a name.

In a comparative study of this commentary with other commentaries, especially of Bhaṭṭanārāyaṇa and Kalyāṇānanda Bhārati, this work appears to be more comprehensive and more purposeful. —A.C.D.

71. Meena, R.S. :— *Viṣṇu Purāṇa kī Tithi (the Date of Viṣṇu-Purāṇa). (in Hindi).*

SP., XXXI, No. 1, 1980, pp. 36-41.

There has been great difference of opinion among the scholars about the date of *Viṣṇupurāṇa*. According to available evidences from Jaina and Bauddha-dharma it seems that the composition of *Viṣṇupurāṇa* does not go beyond the 5th cent. A.D. On seeing the similarity between *Harivaṃśa purāṇa* and *Viṣṇupurāṇa* one can put the date of *Viṣṇupurāṇa* as 400 A.D. which is the date of *Harivaṃśapurāṇa* as analysed by Farquhar. But according to C.V. Vaidya the date of *Viṣṇupurāṇa* is 9th

century A.D. According to Hazara certain references from *Viṣṇupurāṇa* show its antiquity from *Kūrma-purāṇa*. Legends of *Viṣṇupurāṇa* also put its date before the *Bhāgavatapurāṇa*. Thus in the light of various sources Hazara puts the date of *Viṣṇupurāṇa* in between 100 A.D. and 350 A.D. S. Das Gupta also admits this view. In the end it can be said that first edititon of *Viṣṇupurāṇa* had come to life in about 4th century A.D. But the time of second-edition of *Viṣṇupurāṇa* may be placed after 9th Century.—M.R.G.

72. Okuda, Shrinry U. :—*Indra in the Viṣṇu Purāṇa*.

Pur., XXII, No. 1, 1980, pp. 27-32.

See Under Sec. XV.

73. Pathak, Madhusudan M. :—*Problem of Identification of Śāntā the Wife of Rṣyaśṛṅga*.

BV, XXXIX, No. 4, 1979, pp. 9-14.

The episode of Rṣyaśṛṅga occurs in the *Rāmāyaṇa*, *Mahābhārata*, and in the various *Purāṇas* such as *Viṣṇu-purāṇa* and *Bhāgavata-purāṇa*. The sage Rṣyaśṛṅga is said to have married Śāntā, the daughter of king Romapāda. It is narrated in the *Viṣṇu-purāṇa* that the king Romapāda and Daśaratha were fast friends. Romapāda had no issue and hence his friend Daśaratha, the son of Aja gave his daughter Śāntā in adoption to him. R.C. Hazara thinks that the belief expressed in *Viṣṇu-purāṇa* about Śāntā's parentage is a confusion. Pathak is also of view that according to the early epic and Puranic tradition Śāntā was the daughter of Romapāda of Aṅga who was also known by the name of Daśaratha and was contemporary of his namesake, the king of Ayodhyā. The statement of the *Viṣṇu-purāṇa* is a traditional mistake based on the confusion between two Daśarathas. As, in course of time, people became more and more ignorant of ancient Indian historical tradition and Daśaratha of Ayodhyā attained a greater prominence through the Rāma story while his friend Romapāda dwindled into insignificance. Śāntā who was well-known as the daughter of Daśaratha, the king of Aṅga, came to be known by a section of people to be the daughter of Daśaratha of Ayodhyā who alone occupied their mind and memory through the *Rāmāyaṇa*. The opinion among the different recensions of the *Rāmāyaṇa* is divided regarding the parentage of Śāntā and atleast one recension held the belief that she was the daughter of king Romapāda of Aṅga. The present author gives a probable explanation, regarding the *Rāmāyaṇa* reference which shows Rṣyaśṛṅga as the son-in-law of Daśaratha. He thinks that both the kings being bosom friends, the son-in-law of any one of them can be considered as son-in-law of the other too.—P G.

74. Pathak, Madhusudan M :—*Paitāmaha Yajña and the Origin of Sūtas and Māgadha According to Viṣṇu-purāṇa.*

Pur., XXII, No. 1, 1980, pp. 61-66.

The paper discusses the origin of Pṛthu as also the origin of Sūtas and Māgadhas according to the *Viṣṇu-purāṇa*. The origin of Pṛthu was from the body of Vena in the *Paitāmaha Yajña*. The origin of the Sūtas and Māgadhas also took place during the sacrificial session of that very *Yajña*. The Sages told Sūtas and Māgadhas to sing the eulogy of king Pṛthu. This Command of the sages created a difficulty for them, as being born on the same date, they were not acquainted with the exploits and adventures of the king. However, they were asked to sing the future qualities and merits of the king. In the end, the author quotes R.C. Hazara to explain the role of the Sūta and Māgadha. As regards *Paitāmaha Yajña*, he identifies it with the *Aśvamedha* sacrifice. — P.G.

75. Rai, Ganga Sagar :—*A Note on Kātyāyanī.*

Pur., XXII, No. 1, 1980, pp. 102-103.

See Under Sec. XII B.

76. Raphael, R. :—*Heroic Sublimity in Vālmiki's Rāmāyaṇa.*

IH, XXVIII, No. 3, 1979, pp. 16—34.

What strikes the reader of the *Rāmāyaṇa* is a sense of heroic sublimity. What marks Sītā out as a great lady is her sublime spirituality, her pure and undiluted love for her husband, her integrity and the assertion of her dignity as a person. She shines in adversity through her sufferings. She stands always to gain in comparison with the heroines of all other epics. The *Rāmāyaṇa* is sublime and heroic in its own way. There is heroism in suffering, in sacrifice, in self-abnegation, in devotion and in service. Every ideal is heroic in conception and becomes sublime when executed. Joy, suffering, separation, reunion and pathos are all dealt with in a heroic manner. One of the attributes of the sublime is energy. India has always been characterised by her spiritual energy. That is why in poetry, in the arts and in the things of the mind, she has been second to none.

The present author is critical about C.V. Vaidya's objections that the *Rāmāyaṇa* is not an inspired work of art at all. Vaidya according to him, tends to confuse inspiration with revelation. Vālmiki's imprecation takes the shape of a *śloka*, the freshness and beauty of which was such that the poet himself was pleased with his own utterance. This is

quite in accordance with Longinus's position that sublimity is always an eminence and excellence in language. Further, all genuine contemplation is ultimately introspection which leads to the discovery of one's self. After having dealt with the various aspects of the concept of the sublime, the author turns to a brief discussion of the qualities of the *Rāmāyaṇa* as a heroic poem. —P.G.

77. Singh, Amar :—*Kurukṣetra-māhātmya : Prastuti evaṁ Samālo-canā. (Significance of Kurukshetra: An Introduction and A Descriptive Study). (in Hindi).*

KURJ, XI, 1977, pp. 244-249.

It presents an introduction as well as a descriptive study of some Sanskrit treatises narrating the significance of Kurukshetra. The author includes here five compositions exclusively devoted to the subject and two other works which partially deal with this matter. These works are found mainly in the form of tiny booklets which are lying in the shape of manuscripts in various places. —A.C.D.

78. Sinha, Atul Kumar :—*Śāntiparva meṁ Kṣātra Dharma kī Avadhār-aṇā (The Concept of Heroic Ethics in Śāntiparva). (in Hindi).*

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 157-176.

In ancient India it was the duty of a Kṣatriya to protect the other *varṇas* from *matsya-nyāya* and to maintain law and order, justice and peace in the society. Kṣatriya was to provide a suitable environment in the society so that the people of other *varṇas* can persue for their self-realization which was the highest goal of a man's life. Doing his duties a Kṣatriya gets nothing except violence, agony and repentance in the last. How a Kṣatriya himself can achieve the highest goal of life is discussed in detail in *Śāntiparva* of *Mahābhārata*. It holds that for a Kṣatriya, observance of his *svadharma* with *niṣkāmahāva* is the only way out which guarantees him both the ends of his life *laukika* and *pāralaukika*. —B.K.

79. Singh, S.T. :—*Some Reflections on Temple Architecture from Garuḍa-Purāṇa.*

Pur., XXII, No. 2, 1980, pp. 180-186.

See Under Sec. II.

80. Tripathi, B.P. :—*Raghuvamśa-mahākāvya-sya Dvitiya-sargah Pad-ma-Purāṇam ca-tat Prathamasya Ślokasya Tulanātmakam*

Anuśīlanam (The Second Canto of the Raghuvamśa and the Padma-purāṇa and a Comparative Analysis of its First Śloka). (in Sanskrit).

Pur., XXII, No. 2, 1980, pp. 157-163.

See Under Sec. X.

81. Trivedi, R.D. :—*Pratihāra Mandiron meṁ Śrī Kṛṣṇa kā Citraṇa aurā Bhāgavata-Purāṇa (The Depiction of Śrī Kṛṣṇa in the Temples of Pratihāra and Bhāgavata-Purāṇa). (in Hindi).*

BMA, XXI-XXII, 1978-1979, pp. 49-58.

See Under Sec. II.

IV—EPIGRAPHY AND NUMISMATICS

82. Bajpai, K D :—*Some Recent Epigraphical Discoveries in Madhya Pradesh.*

JESI, VI, 1979, pp. 63-67.

Several inscriptions of considerable importance have recently been discovered from different places in Madhya Pradesh. Two inscriptions of Aśoka have been found at a site called Pānguḍārī in Sehore district. A set of three copper-plates from Burhikhar mentions the name of Śūrabala, son of Bharatabala. Another set of two copper-plates from near Katni, dated in the Gupta Śaṃvat 182, was issued by Mahārāja Jayanātha of the Uccakalpa dynasty. A new copper-plate inscription of Śarvanātha of Uccakalpa has been discovered in district Panna. Another copper-plate discovered from Rava in the Raipur district is inscribed in the box-headed Brāhmī characters of the late Gupta period. The plate was issued from Śarabhapura by Narendra. Another set of three copper-plates from Malhara of Somavaṃśī ruler Mahāśivagupta is an important acquisition. A single copper-plate from Malhara is dated in the regnal year 57 (of king Mahāśivagupta). A set of three copper-plates of king Sudevarāja from Mahasamund also deserves mention. From village Pasadi in Raipur district have been obtained two sets of copper-plates of the Kalachuri rulers of Ratanpur. The other discoveries mentioned in the article are as under :

1. Pasadi copper-plates of Kalacuri ruler Ratnadeva III, yr. 934;
2. Korba stone slab;
3. Bhaket fragmentary stone inscription;
4. Ramban copper-plate inscription of Chandella ruler Trailokyavarmadeva, yr. 1283.

It is interesting to note that some of the historical rock-paintings in Central India have been found bearing Brāhmī inscriptions. Two sealings, one of custom-officers stationed near the big well at Vidiśā and other of some king and commander-in-chief have also been recently discovered.—P.G.

83. Bajpai, S.K. :—*New Epigraphical Light on the History of Madhya Pradesh.*

JESI, VII, 1980, pp. 93-97.

During recent years the discovery of new epigraphs has added abundant material on the political events or the geneology and

chronology of some of the dynasties such as the Maurya, Gupta Vākātaka, Uccakalpa, Śarabhapurīya, Paṇḍuvarṣi, Parivrājaka, Kalachuri and the Chandella dynasty. At Pengudari in Sehore district, a new stone inscription of Aśoka records the instructions given to a prince of the royal house. Apart from this and such other epigraphs, the author brings to light the outstanding features of a few more important epigraphs such as Katni copper-plate of Jayanātha, year 182, two new copper plates of Rudradāsa, year 67, Indore plate of Bhulūṇḍa, year 107, Simarea plates of Karmadeva, V.S. 807, Jhulpur plate of Kalachuri ruler Vijayasimha, V.S. 949 and Umaria plates of Vijayasimha, V.S. 944.—P.G.

84. Bajpai, K.D. :—*Some Rare Early Coins from Central India and Andhra Pradesh*

JNSI, XLI, Pts. 1-2, 1979, pp. 38-46.

Some new discoveries made in the field of numismatics provide some important links in the post-Mauryan history. Recent excavations at the ancient sites of Eran, Vidiśā, Tripuri, Tumain, Ujjain and Malhar have brought to light valuable stratified evidence bearing particularly on the history of the Sātavāhanas, the Śuṅgas, the Nāgas, the Kṣatrapas and the Guptas. The exploration work conducted at Pawaya and the Betwa and Narmada valleys has also furnished some rare material. Eran and Vidiśā have issued punch-marked copper *kārṣāpaṇas* and their denominations. Most likely the minting of these coins started in the later half of the 3rd cent. B.C. Such coins were soon after prepared at a few other sites in the Sehore and Hoshangabad districts. Some of the rulers with *mitra*-ending names adopted the punch marking device for the preparation of their square copper coins. Apart from the Mitra punch-marked coins we have now some other inscribed punch-marked coins of considerable importance. These coins and a few early die-struck coins from the Betwa and Narmada valleys giving the names of rulers of some *janapadas* are remarkable. The recent discovery of some die-struck square copper and potin coins from ancient site near a village Kota Lingla on the right bank of river Godavari is important as these coins are of six rulers, two of them being pre-king Sātavāhana. This discovery poses certain new problems for consideration in regard to the post-Mauryan history. P.G.

85. Bajpai, K.D. :—*Some Place-Names of the Sanchi Inscriptions.*

PPB, VI, No. 1, 1978, pp. 15-20.

The author identifies seven place-names found in the Sanchi inscriptions. This sort of identification may provide valuable clue to

help reconstruction of historical geography. The author disagreeing with modern theories assumes that the places mentioned in these inscriptions were mostly located in the present state of Madhya Pradesh.

1. *Erakina* might have derived its name from the puranic *Aila* (or *Aira*) dynasty. The present site of *Eran* may have been an important place of *Ailas* in the Chedi region. 2. *Mahisati* comes from *Māhiṣmati*, an important chalcolithic centre, highly mentioned by Kālidāsa. 3. *Ujeni* certainly derives its name from *Ujjain* which, according to Kālidāsa, was brilliant fragment of heaven, 4. *Vedisa* is of course *Vidiśā*, a famous centre of this region, 5. *Kuraraghara* has assumed its modern name *Kurwai*. 6. *Tubavana* may well be modern *Tumain* in Guna district. 7. *Sonāra* may be identified with the present *Sonari*. 8. *Nandinagara* may have been changed as present *Nondner* in Sehore district. 9. And *Isaravasaka* might have changed its name as *Isaravādā* in sagar district.—A.C.D.

86. Bajpai, S K. :—*Mahārāja Jayanātha kā Katanī Tāmrapatra Lekha Varṣa-182* (*The Copper-Plate Inscription of Katanī by King Jayanātha*). (in Hindi).

PPB, VI, No. 1, 1978, pp. 99-104.

The author presents here the study of the matter of a copper-plate inscription of the king Jayanātha inscribed on three different plates. According to the author, the date of these plates is 501 A.D. The language of this inscription is Sanskrit written in Brāhmī script. Alongwith the details of these plates and the nature of their contents, the paper bears the photoprints of these plates, the version of the content, duly edited by the author, and a Hindi translation thereof.—A.C.D.

87. Bandyopadhyay, Saikat :—*Scribers and Engravers of Ancient Indian Inscriptions (3rd Century B.C. to 6th Century A.D.)*.

IMB, XIV, Nos. 1-2, 1979, pp. 74-81.

With a view to writing something about a section of the commoners in Ancient India an attempt has been made here to study the scribes and engravers of ancient Indian inscriptions belonging to the period from 3rd century B.C. to 6th century A.D. Although the majority of the inscriptions are silent about their writers or engravers, a few names have been collected and have been given in this paper with references, to the predecessors, the castes and creeds and the designation, where possible, of the scribes. It is claimed that there is ample scope for further comprehensive research in this field.—A.D.W.

88. Bandyopadhyay, Samaresh :—*On the Interpretation of the Jogimārā Cave Inscription.*

JASC, XXI, Nos. 3-4, 1979, pp. 44-45.

S.N. Ghosal has referred to the interpretations on the Jogimārā Cave inscription given by Boyer Bloch, Pischel, Lüders, and S.K. Chatterji. To him none of the interpretations is free from inaccuracies. According to him, the word *rūpa* indicates a drama and *rūpa-dakṣa* indicates one who is expert in the theatrical performance. The inscription describes the development of love between the temple-maid Sutanukā and the actor Devadinna. Ghosal justified his statement stating that actors and actresses are immoral by nature. Lüders takes the expression *Lupa-dakhe* to mean a copyist. Another possible interpretation of the expression is suggested by the author in this paper. He takes the term as denoting moneyer or banker for the term *rūpa* has been found to be used in the sense of coin or money in different records. K.P. Jayaswal takes the term to mean a currency office. D.R. Bhandarkar already recorded that Devadinna mentioned in the inscription was a banker by profession. P.G.

89. Bhat, M.S. :—*Inscription Dated V.S. 1341 From Surwaya.*

EI, XXXVIII, Pt. 6, 1970, pp. 263-266.

Surwaya is situated in the Shivapuri District of the former Gwalior state. The present inscription is engraved on a stone which belonged to an old ruined well locally known as Dalira Baodi situated in a jungle about three miles north in the Surwaya fort. The record consists of 24 lines of writings. The characters belong to the devanāgarī alphabet of the 13th century. The composition is in verse with the exception of two lines which are in prose. The eulogy is stated to have been composed by Soma miśra or Soma-Kavi, son of Sāmadhara and brother of the deceased Īśvara by whom the well is said to have been excavated. The record is dated in Saṁvat 1341, Kārthika sudi 5, Budha. These details correspond to the 27th October 1283 A.D. The object is to record the construction of a step well. The verses speak of the descendants of the sage Sārasvata who maintained himself by side of the river Sarasvatī preserving thereby the Vedic tradition during the spell of severe draught for twelve years and finally brought forth rain through the good offices of Indra. The sons of the sage settled in a place named Sarasvatī-Pattana where the well was excavated by Īśvara. Brahmasaras mentioned here is identical with the lake Pushkara near Ajmer and the river Sarasvatī with Lunā which issues out of the lake Pushkara. —P.G.

90. Biswas, Krishna :—*Śiva on Some Kuṣāṇa Coins of the Indian Museum Cabinet.*

JNSI, XLI, Pts. 1-2, 1979, pp. 18-19.

The paper contains the result of the author's study of the coins of the imperial Kuṣāṇa rulers bearing the figure of Śiva belonging to the cabinet of the Indian Museum. Smith is not always accurate or complete in his description of the iconographic features of the great God. The object held by the left hand depicted on the four gold coins of Kadphises II has not been noted by Smith. According to Krishna Biswas, it is water-vessel of the type which is found on similar species of this king. On a gold coin of Kaniška, the armed Śiva bears a halo behind the head and a top-knot on the head. He holds a *vajra* in the upper right hand and a water-vessel with mouth downward in the lower right hand. The upper left hand is holding a trident. An antelope is seen in the frisking attitude below the lower left hand of the god. Similarly the author describes the Śiva figures on other coins numbering 37, 40, 45, 67-70, 75.—P.G.

91. Chakravarti, Shyamalkanti :—*Epigraphic Passages of Iconographic Interest : Composite Icons.*

IMB, XV, Nos. 1-2, 1980, pp. 57-59.

The Purāṇas and Śilpa texts are normally regarded to be the source material for iconography. But inscriptions too provide important data for the study of iconography. They sometimes bring out noteworthy features of iconographic representations, peculiar to the areas, from where these inscriptions are issued. The mediaeval age in India ushers in a new epoch of experimentation and a novel exercise in iconography. Mediaeval texts like *Śilparatna* by Śrīkumāra (16th century), *Bṛhat Tantarasāra* by Krishṇānanda Āgamavāgīśa (17th century) etc. refer to some iconic forms called *miśramūrtis*. The earliest of this iconic type in India is perhaps the *Ardhanārīśvara* coming from Kuṣāṇa and early Gupta period. But a definite description of this image type emerges for the first time in the 11th century Rewa stone inscription of Kaṇṇa. The present paper discusses the later forms of *miśramūrtis* evolved out of the *Ardhanārīśvara* type.—A.D.W.

92. Das, Ratna :—*Art in Tripura Coinage.*

JNSI, XLI, Pts. 1-2, 1979, pp. 116-118.

Coins of the Māṇikya rulers of Tripura appear to have a rightful claim as objects of art. These pieces may be profitably utilised for a

comprehensive study of Tripura art during the Māpikya period. Among the devices seen on the coins especially notable is the rampant lion. The other devices include a *garuḍa* motif and figures of Viṣṇu, Ardhanārīśvara and Veṇugopāla. The mint-masters seem to have achieved more success than their brethren working on stone and terracotta in depicting their subject-matter in a much effective way and that too within a small format. In delineating the lion motif, much experiment was done to get the final shape. Dynamic surging rhythm of the body of a charging lion was carefully spelt out on the coins of denominations. — P.G.

93. Gouri Shankar :—*Two Gold Coins From Chandraketurgarh.*

JNSI, XLI, Pts. 1-2, 1979, pp. 28-30.

Two gold coins are discovered from Chandraketurgarh, West Bengal. One of them is of Chandragupta II and the other is of Huvishka. The coin of Chandragupta II is archer type. On the obverse of the coin the king is standing with a bow in the left hand and an arrow in the right. The king is shown bare-bodied but wearing ear-rings and necklace. This is a Garuḍa-headed standard. The name *Chandra* is vertically written under the arm, indicating clearly that the reverse depicts the goddess Lakṣmī seated on a full-bloom lotus with a noose (*pāśa*) in her hand. The goddess wears loose robe, necklace and armlets. The coin weighs about 122 grams and diameter is $6\frac{1}{4}$ cms.

The coin of Huvishka is described below :

Obverse - Butt of king and the legend Saonano Sao *OOHSKI KOSANO*.

Reverse - Goddess standing right, holding in right hand Sceptre; symbol; Nana.

The coin weighs about 120 grams. Its diameter, is $6\frac{1}{2}$ cms.—N.P.N.

94. Fussman ; Gerard :—*Nouvelles Inscriptions Śaka ère ade ucratide ère Azès Vikrama, ère de Kaniška (New Śaka Inscriptions : Eucradite, Azes Vikrama and Kaniška Era). (in French).*

BEFEO, LXVII, 1980, pp. 1-43.

Reinterpretation of inscriptions in Kharoṣṭi on reliquaries of Indravarman (63 A.D.), Ramaka (dateless), Rameka (74.A.D.) differing from earlier interpretation of Sir Harold and Marc Le Berre. The author bases his hypothesis on linguistic principles, e.g. phonetic traits-loss of *anusvāra*.

post-consonantic -r- and morphological variation of accusative neuter singular, nominative masculine singular from-a- to-o-etc. — N.D.G.

95. Gai, G.S. :— *A New Grant of Bhulunḍa, Years 38 and 77.*

EI, XXXVIII, Pt. 6, 1970, pp. 243-246.

The inscription, which is issued from Valkh, refers itself to the reign of Mahārāja Bhulunḍa who describes himself as meditating on the feet of the great lord, indicating the feudatory status of Bhulunḍa. The object of the epigraph is to register the grant by Bhulunḍa as *Brahmadeya* of a village-site called Rohyavāhaka in the *agrahāra* named Uddhṛtaka of Āryadhara of Vātsya-gotra and situated in the Dāsīlaka-palli-rāṣṭra on the other bank of the Narmada river. It is stated that this village-site was created by stopping the cultivation of the field there. The donees were the Brāhmaṇas Aśvadeva of Kaśyapa gotra, Agniśarman of Vātsya gotra, Skanda of Bhāradvāja gotra, Tuṇḍika of Kautsya gotra, Vasulaśarman of Dasiḷa Kauśika gotra, Durakka of the Kauśika gotra and Mahāśarman of the Gārgga gotra. The record contains two dates viz. year 38, Vaiśākha śu 13 and the year 77. Māgha badi 3. The dates mentioned herein have to be referred to in the Gupta era and thus the record falls during the reign of Samudragupta (245-75 A.D.). Bhulunḍa seems to have re-established himself on the throne and re-issued the grant. We, however, await future discoveries for confirmation or otherwise of the events about Bhulunḍa and his successor Rudradāsa.— P.G.

96. Gai, G.S. :— *Huli Plates of Maṅgalarāja.*

EI, XXXVIII, Pt. 7, 1970, pp. 285-288.

These plates were discovered in 1969 at Huli in the Savadatti taluk of Belgaum district. The set consists of three copper-plates. The ends of the ring are secured by an oral seal which contains the figure of a standing tigress, facing proper right, with its tail turned upwards and suckling its cub. The characters belong to what is known as early Telugu-Kannada script and are regular for the period of the ruling king Maṅgalarāja mentioned in the epigraph who ruled at the end of the 6th century and the beginning of the 7th century A.D. and who is described as having the second name of Raṇavikrānta. The name of dynasty of the king is spelt as Chalukya. This is the second copper-plate grant of Maṅgalarāja discovered so far, the other one being the Nerur plates. The object of the record is to register the gift of a land measuring 50 *nivartanas* in the village Kiruavattakera by Raviśakti who was administering that village. Raviśakti is stated to be the son of Kaṇṇaśakti who belonged to Phanikula and who was the lord of the

Sendrakas. The gift was made to the temple of Śāntinātha and was entrusted to Abhayanandyacharya, the disciple of Śrīnandyacharya who belonged to the lineage of the Paratura-Saṅgha Maṅgalarāja of the inscription is evidently the same as Maṅgaleśa of the Mahākūṭa pillar inscription.—P.G.

97. Gai, G.S. :—*Note on the Mathura Pedestal Insrcription of Kanishka, Year 14.*

JESI, VI, 1979, pp. 12-17.

The above inscription has been a subject of much controversy amongst the scholars during the last 50 years or so. There is a difference of opinion regarding its date, the meaning or interpretation of some expressions and also regarding the identification and art-style of the mutilated images carved above the inscription.

Daya Ram Sahni reads the date as 10(+) 4, i.e. 14, Mirashi reads it as 54 while B.N. Mukherjee as 94. F.W. Thomas thinks that the numerical symbol may stand for 100 or 200 J.E. Van Lohuizen-De Leeuw suggested that the inscription under study belonged to the year 114, i.e. 192 A.D. G.S. Gai, however, adheres to the earliest view of the year 14. Moreover he shows that the characters of the inscriptions are not different from the two inscriptions of Kaniška's regnal Year 4 and 23.

The mention of Hindu solar month *Pauṣa-māsa* is due to the fact that the engraver wanted to introduce here the custom of the Kharoṣṭhi records where the Hindu solar months are regularly mentioned. The paper contains several examples to support the use of the expression *Pitāmaha* as an appellation of the Buddha. Lastly the translation of the expression *svamatasya devasya pūjārīham* appearing in the inscription is compared with the expression *bhagavato samyak-sambuddhasya svamatāvīruddhasya* found in the Mankuwar Buddhist stone-image inscription of Kumāragupta I, dated in the Gupta year 129. The expression *svamatasya* and *svamatāvīruddhasya*, which are the epithets of the divine one, mean the same thing, i.e. 'one who is consistent with his own teaching', or 'one who lived according to his own teachings'. The term *sammatīya* the same as *svamatīya*, which occurs for the first time in a Śāranātha inscription of the early Gupta period, is used for the people who looked upon Buddha not only as the perfectly enlightened one but also as God and the creator of the world.—P.G.

98. Gift Siromoney, R. Chandrasekaran, and M. Chandrasekaran :—
Machine Recognition of an Ancient Tamil Script of the Chola Period.

JESI, VI, 1979, pp. 18-19.

During the recent past, scholars have made use of the computer in the area of epigraphy in India and abroad. The computer also can be made use of for recognizing the characters of the Tamil script of the period of the Rajendra Chola I of the eleventh century. The computer is used primarily for data processing methods. Moreover, it assisted in photo-composing also. Thirdly, it has been used for dating medieval Tamil inscriptions using numerical methods. For recovering good quality pictures from satellite photographs image-enhancement-techniques are used. In recognition of ancient scripts, the computer is used to distinguish one letter from others. The work to recognize hand-printed letters of Chola inscription is still in progress.—P.G.

99. Gokhale, Shobhana :—*Panhale Copper Plates of Śilāhāra Aparāditya I and Vikramāditya, Śaka 1061.*

EI, XXXVIII, Pt. 6, 1970, pp. 253-262.

The present inscription is a joint donation of Aparāditya I and his son Vikramāditya who probably was in charge of the Prañālaka viṣaya. The charter is stated to have been written with the consent of the Sāndhivigrahin by one Lakṣmīdhara Paṇḍita, the son of Nāgasvāmī Paṇḍita. It is stated that on the occasion of the lunar eclipse, after bathing in the creek of the western seat the Marut-kṣeta and after worshipping Śiva (Marudīśvara), the king Aparāditya donated the village Khāiraḍi in the Prañālaka viṣaya to Rudra-Bhaṭṭopādhyāya for the welfare of the prince Vikramāditya. The same village was granted to the welfare of his parents and of his own. The importance of the inscription lies in the fact that it introduces Aparāditya's son prince Vikramāditya who has so far been unknown to the students of the history of the Śilāhāras of North Konkan. It also mentions the administrative unit Prañālaka viṣaya for the first time thereby indicating the southward expansion of the Śilāhāra dominion during the reign of Aparāditya I. Prañālaka had earlier been identified with Panvel in the Kolaba District which, however, with the discovery of this record, is identified now with Pānhāle, the findspot, Dapoli Taluk, Ratnagiri District.—P.G.

100. Gokhale, Shobhana :—*Kandhar Through Epigraphy and Archaeology.*

JESI, VII, 1980, pp. 22-24.

See Under Sec. I.

101. Granda, Peter :—*The Gift After Purchase in Vijayanagar Inscriptions.*

JESI, VI, 1979, pp. 25-29.

Actual inscriptional references to the "gift after purchase" originate from as early as the Gupta Vākāṭaka Period and are evident in the famous Damodarpur copper-plate grants. The inscriptions reveal the close link between 'gift' and 'purchase' in those cases in which one party purchases land from another for the specific purpose of granting it to Brahmins or to a temple for spiritual merit. The Vijayanagar period reveals a complex web of social relationship involving south Indian temples and organisations in which the control of land proved to be an issue of considerable significance. The broad considerable social spectrum, which participated in the 'gift after purchase', accents its wide appeal during this time. The extension of temple complexes is a well documented characteristic of the Vijayanagar period mainly because royal benefactions financed the building of *maṇḍapas* and ancilliary shrines. Yet donors were not always contented with pure spiritual enrichment. They might very well retain certain rights in the land they had purchased before making gifts to the temple. The entire relationship between temples and donors was a highly intriguing one.—P.G.

102. Hanumanthan, K.R. :—*The Social Status of the Paraiyas as Revealed from Inscriptions.*

JESI, VII, 1980, pp. 11-12.

The Paraiyas form a significant segment of the scheduled caste population of Modern Tamil Nadu. A Study of the inscriptions of the period of the Imperial Coḷas and Vijayanagar kings reveals the existence of certain privileges for the untouchable castes especially Paraiyas. They bring out the truth that individual Paraiyas were still occupying a dignified position in the society. They were educated and possessed wealth and served in the army and the village assemblies. They were engaged in weaving and cultivation of lands. But the general position of the untouchables marked a definite decline. They were slowly being relegated to the position of agricultural slaves. The Paraiyas and Pulaiyas of Tamil Nadu of the medieval days were virtually ground between two social mills, i.e. untouchability and slavery. The cause for their loneliness in the society seems to be the growth of the conception of sacredness of the cow and hatred for those who ate beef although they did so out of economic necessity.—P.G.

103. Jain, Usha :—*Rawan Plate of Mahārāja Narendra*.
JESI, VI, 1979, pp. 44-45.

This copper-plate is edited here with the permission of the authorities of Rani Durgavati Museum at Jabalpur where it is now deposited. The charter was issued from Śarabhapura by king Narendra described as a *Paramabhāgavata*. It records the grant of the village Aramaka situated in the *bhukti* of Maṇṭarāja to the god of Śrīdharasvāmin of the temple built at Vaṭapadraka. Scholars like K.D. Bajpai have proposed that Śarabhapura may be identified with Malhara. Vaṭapadraka situated in Kośirānandapura-*viśaya* is also mentioned in the Baradula plates of Mahāśivagupta Bālārjuna. As regards Maṇṭarāja, a ruler of that name is known to us from the Allahabad stone-pillar inscription of Samudragupta. The country of Kaurala, to which this Maṇṭarāja belonged, seems to have been situated somewhere in the south-eastern Madhya Pradesh or Chattisgarh. It is quite possible that the kingdom might have been reduced to a *bhukti* after the defeat of Maṇṭarāja at the hands of Samudragupta.—P.G.

104. Jain, Usha :—*New Type of Tripurī Coin*.

PPB, VI, No. 1, 1978, pp. 71-72.

This paper gives an account of a new type of Tripurī coin discovered from Tewar, about 13 kms. from Jabalpur in Madhya Pradesh. The size of the round-shaped bronze coin is 2.4 cms. It weighs 8 gms. only. On the obverse, it bears an elephant walking to right with a legend *Tripurī* in early Brāhmī characters of about 3rd century B.C. The reverse of this coin is plain.

The importance of this coin is that unlike other Tripurī coins having symbols of three-arched hill, hollow cross or the Ujjain symbol, it has a figure of an elephant as the main symbol associated with a *dhvaja-stambha*.—A.C.D.

105. Joshi, Maheshwar P. :—*Horse Rider Type of Chandragupta II Vikramāditya and the Kalki Incarnation*.

JNSI, XLI, Pts. 1-2, 1979, pp. 51-54.

The iconographic description and sculptural representation of the *Kalki* are recalled in our mind through the horse-rider type of Gupta coins, which were introduced for the first time by Chandragupta II. The obverse of these coins shows Chandragupta II riding a fully comparisoned horse with bow in one of the hands. In some coins a sword is also shown. On the reverse is depicted Lakṣmī and the legend is depicted on his twenty-one gold coins.

In the Cakravikarma type of coins, we see him recovering three round objects, which have been identified as representing either those three royal powers namely, *Prabhuśakti*, *Mantraśakti* and *Viśāhaśakti* and as three *lokas*—*Devaloka*, *Mṛtyuloka* and *Nāgaloka*.—N.P.N.

106. Joshi, S.G. :—*Tuljāpur Silver Plate*.

JUP, No. 43, 1978, pp. 141-150.

The paper deals with the silver plate (12"x8½") containing 15 verses in Marathi composed by the poet Nārāyaṇa. This plate (1580-81 A.D.) is found on the massive brass door of the Bhavānī temple of Tuljāpur. The first 7 verses are devoted to the praise of goddess Bhavānī. The remaining verses give some historical account. The original text of the composition is also appended in this paper. The reading of this silver plate invariably throws sufficient light on the Paramāra dynasty which worshipped Tulajā Bhavānī as its family deity:—A.C.D.

107. Kolte, V.B. :—*Ganeshvadi Inscription of the Time of Chalukya Tribhuvanamalla, Year 24*.

EI, XXXVIII, Pt. 7, 1970, pp. 289-304.

The record may be divided into three sections—the first, engraved on the first stone slab, ends in line 52, the second, engraved on the first side of the second slab, ends in the 116th line, while the third section ends in the 154th line. The object of the first section which is in prose is to record a gift of land measuring 500 *nivarttanas* in the village Pippalagrāma of the gods, including Brahmā, Viṣṇu, Maheśa etc., and also for the supply of the meals to the students in the Sarasvatī-Maṇḍapa by Bhīmanātha to Tatpuruṣa Paṇḍita. It also records the gift of the same residential land in the village itself. The second section which is mostly in verse was composed as an eulogy of Bhīmanātha, and may thus be called as *Bhīmanātha-praśasti*. The third section is both in prose and verse. It has as its object the description of the spiritual lineage of the ācārya Tatpuruṣa Paṇḍita who was the chief of *Sarasvatī-maṇḍapa* and the priest in the temples built by Bhīmanātha at Pippalagrāma. These two inscribed stone slabs were lying since long at Ganeshvadi, which is a superb of the village Hippalagaon in the Nilanga taluk of the Osmanabad District, in an old temple of Śiva near which there is the *samādhi* of a saint Keśava Bhārati by name. The inscription is of the period of Cālukya Vikramāditya VI and the date referred to here corresponds to the 30th November 1098 A.D.—P.G.

108. Kolte, V.B. :— *Vasai Stone Inscription of Anantadeva II, Śaka 1120.*

EI, XXXVIII, Pt. 7, 1970, pp. 327-330.

The present inscription was discovered in February 1970 while digging a pit fixing an electrical pole in front of the Trivikrama Temple in the compound of the fort of Vasai in the district of Thana. The stone slab is 75 cms. in length and 34 cms. in height. On the upper part of the slab are carved in relief the figures of the Sun, the Moon and an auspicious pot. The characters are Nāgarī and belong to the Northern variety of the alphabet. As regards orthography, consonants following *r* have been doubled. The language is Sanskrit although the inscription contains a few lines or atleast a few words in Marathi also. The date of the inscription as given in the first four lines is Monday, the eighth *tithi* in the dark half of Mārgaśīrṣa month of the expired Śaka year 1120, the cycle year being *Kālayukta*, the given details of the date correspond to 23rd November, 1198 A.D.

The record does not mention the dynasty to which Anantadeva belonged nor does it give the name of any of his predecessors. But in view of the provenance of the record and the manner in which the king is introduced, Anantadeva may be taken to have belonged to the Śilāhāra dynasty of Northern Koṅkan. But the only hitherto known Śilāhāra Anantadeva ruled a century earlier than the date of the present record. Therefore, the importance of the epigraph, under review, lies in the fact that it reveals the existence of a second Anantadeva in this family in 1198 A.D. and he may be called Anantadeva II. The object of the record can not be ascertained since that portion of the record is badly damaged. However, the end with the usual imprecatory verse shows the gift of some land was made to the donee by the king himself.—P.G.

109. Kotaraiah, C.T.M. :— *A Brāhmī Inscription from Hampi.*

JESI, VII, 1980, pp. 8-10.

A Brāhmī inscription in Prakrit has been found at Hampi during the course of excavations conducted by the Archaeological Survey of India in 1975-76. Though fragmentary, it is important for the reconstruction of the history of this place, particularly of the early centuries as the characters are of the 1st-2nd centuries A.D. This is so far the first and the only Brāhmī inscription noticed in the Hampi ruins. The above inscription alongwith the plinth with three lime-stones and other fragments of lime-stones found in front of the Mahānavami Dibba in the citadel area of the Vijayanagara days makes it clear that Hampi was a place of Buddhist activities, may be not a very important one in the days contemporary to this fragmentary inscription. The Buddhist

sculptural activities at this place seem to have got dilapidated or buried afterwards due to subsequent building activities of different schools of faith, philosophy, thought, art and architecture.—P.G.

110. Krishnan, K.G. :—*Two Western Gaṅgā Inscriptions.*

EI, XXXVIII, Pt. 6, 1970, pp. 275-280.

The two inscriptions, A and B, were copied by K.G. Krishnan from Navalai in Harur Taluk, Dharampuri District, Tamil Nadu. The inscription A of Śivamāravarmān I, year 3, is engraved on a herostone lying inside a pond called Eṭṭikuṭṭai to the north of the highway passing through the village. This inscription is in Tamil language and is inscribed in Vaṭṭeluttu characters. The characteristics of the letters engraved point to a date earlier than the Oḍḍapatti inscriptions of Śrīpuruṣa (c. 725-88 A.D.). The record shows that while Kanda-Vāṇṇadiyariyar, i.e. Skanda-Bāṇādhiraṇja, was ruling Puṇamalaiṇādu and when his adversary, Vāṇapherumān attacked Koḍal, Koṭṭi Natti, a member of the regiment of Charuvappaṇṇār died. He is obviously the hero represented in the sculpture. The palaeography of the record and the name of the king mentioned therein make the record an important one in several respects. The ruler Śivamāravarmān may be identified with the first king of that name among the Gaṅgas of Talaikkāḍu. The date of the present record of the 3rd year of his reign is considered to be 682-83 A.D. This is the only record of this king so far discovered in north-western parts of the Tamil country.

The inscription B is engraved on a hero-stone set up inside a lake locally called Vikkalēri to the south of the highway passing through Navalai. It bears five lines of writings above the sculpture and two lines below the fifth line at the right end. The inscription is in Tamil language and is engraved in Vaṭṭeluttu characters of about the 9th century A.D. It is dated in the 17th year in the reign of a king whose name is lost due to damage. The inscription raises two problems: (1) the identity of the king and (2) that of Kondaraiyan who came with thousand horses and attacked Vaḍa Vellur and on that account Pungudi Vadgaṇ stabbed some horses and died.—P.G.

111. Krishnamurthy, C. :—*Benefactions of Choḷa Feudatories to Vaiṣṇavism.*

VII, Vol. XVII, 1979, pp. 135-41.

Though the Coḷas were staunch Śaivites, they extended their support for the growth of Vaiṣṇavism as well. Not only the imperial Coḷas,

but their feudatories too extended their support for the development of both Śaivism and Vaiṣṇavism.

Considerable evidence from the inscriptions shows that the Coḷa feudatories including Bāṇas, Koṅg Coḷas, Kāḍavarāyas, Malaiyamāns, Sāmbuvarāyas, Telugu Coḷas, Yāḍavarāyas and Muttaraiyars had made several benefactions to Vaiṣṇavism by building *maṇḍapa* of temple, gifts of lands and villages, freedom from land taxes or grant of tax, provision for the maintenance of Vaiṣṇava shrines, feeding of the Vaiṣṇavas, raising the outer wall of temples, gift of sheep for the maintenance of lamps in the temple, etc.—S.R.

112. Kumar, M. : *A Unique Gupta Copper Coin from Sanghol.*

PPB., VI, No 1, 1978, pp. 67-70.

The paper reports of an unique copper coin belonging to Chandragupta I. This coin was discovered from Sanghol, a village situated 40 kms. away from Chandigarh on Chandigarh-Ludhiana Road. The size of the coin is 1.90 x 1.78 cms. with an irregular shape. It weighs 4.05 gms. On one side it bears the bust of the king to right and Brāhmī legend *Liccha (va) yaḥ* on the border. On the other side, a centre-line divides it into two parts of which the upper shows a bull walking to right and the lower reads Chandragupta in Brāhmī script.—A.C.D.

113. Mahadule, Heera Lal :—*The Original Home and Caste of The Gupta Dynasty.*

PPB, VII, Nos. 1-2, 1979, pp. 105-119.

See Under Sec. VI.

114. Mani, B.R. :—*Kauśāmbī Coins from Saton : Political Implications.*

JNSI, XLI, Pts. 1-2, 1979, pp. 127-129.

A large Saton hoard of coins belonging to the kings of the Magha dynasty was obtained in a trench-digging operation in the village of Saton (Haswa) in Fatehpur district. In view of the Kuṣāṇa finds including Kanīṣka's seal and Kuṣāṇa architecture found at Kauśāmbī, the dominance of the Kuṣāṇa imperium *intra Gangem* is an established fact. But the absence of the Kuṣāṇa records from the region east of Mathura and the prevalence of Magha inscriptions and coins strengthen the possibility of the later being feudatories of the Kuṣāṇas who not only assumed the title of *Mahārāja* but also struck coins and when the Kuṣāṇas recoiled their energy to strengthen their position in north-west

regions, the Maghas assumed independence. The Magha rulers of Kauśāmbī and adjoining territories were attacked by the Malavas and supplanted by them. This is evident from the ascription of the victory of the Malavas on the Magha coins and legends (maghajaya etc., i.e. victory on the Maghas). The provenance of Saton coins is indicative of the Magha penetration in the eastern Kuśāṇa region. In time they became susceptible to attacks from the south by the Malavas whose kingdom encompassed seven geo-political divisions (*supta* Malava countries).—P.G.

115. Mehta, R.N. :—*Pādāvarta—An Explanation*.

JESI, VII, 1980, pp. 104-107.

The term *pādāvarta* is often referred to in the inscriptions of the Maitrakas as a measure of land. Monier-Williams understood a *pādāvarta* as one square foot. Fleet, D.C. Sircar, and H.G. Sastri, however, think that the area denoted by this term occurring in the inscription suggests a bigger unit. To them, 100 *pādāvartas* means a plot of ground measuring a hundred feet each way, i.e. 10,000 square feet rather than 100 square feet. R.N. Mehta considered it an interesting fact that requires an examination because a land donation of 100×100 feet would in reality mean only 1089 square yards which is too small a field for any good use. Looking to the various inadequacies of such a measure to maintain an individual or his family, it is possible that our understanding of the term *pādāvarta* requires a second look. He draws the table indicating the land donated for wells, step-wells and fields (*kūpas*, *vāpīs* and for *kṣetras*). The local inquiries were also made by him at Valabhi, the capital of the Maitrakas. The author, after discussions, finds that the term *karam* which is in local use seems to explain the *pādāvarta* more satisfactorily. The term *karam* seems to have been a shortened form of *pādakrama*, i.e. return of the same foot in walking. If this meaning is accepted the *karam* or *pādāvarta* would be 1.90 to 2.90 metres and 100 *pādāvartas* would denote an area measuring 100×190 or 290×290 square metres.—P.G.

116. Mirashi, V.V. :—*The Date of Tivaradeva*.

JESI, VI, 1979, pp. 1-4.

See Under Sec. VI.

117. Mirashi, V. V. :—*Bhitari Stone Inscription of Skandagupta*.

JESI, VII, 1980, pp. 86-92.

The author maintains that there were three different conflicts in which Skandagupta was engaged : the first during the reign of Kumār-agupta I in which the contemporary Vākāṭaka king Pravarasena II was

involved, the second was the war of succession in which Skandagupta had to fight with his brother Ghatotkacagupta, and third one occurred soon after the second in which Skandagupta obtained crushing victory over the barbarian Hūṇas.—P.G.

118. Mirashi, V.V. :—*A Note on the Indore Plate of Bhulūṇḍa*.

JOIB, XXIX, Pts. 3-4, 1980, pp. 252-257.

The kingdom of the Mahārājas of Valkha comprised some territory both on the north and the south of the Narmadā. It was known as Anūpa corresponding partly to the modern Nemaḍ district of Madhya Pradesh.

There is a diversity of opinions regarding the era to which the dates given in the four grants of family of the Mahārājas of Valkha refer. Mirashi finds a solution of this problem in the Indore plate of Bhulūṇḍa, dated in the year (*varṣa*) 38 and 47. The dates do not refer to the Gupta era because that era could not have preceded Gupta power in penetrating into the Anūpa country. The dates must therefore be of the Ābhīra era, the only other possible era which could have been prevalent there. The local drafters of the grants of the Mahārāja of Valkha continued to use the word *varṣa* for the year in the grants of those Mahārājas because this word was already in use in the times of the western Kṣatrapas when they were in occupation of the Anūpa country.—P.G.

119. Mukherjee, B.N. :—*A Note on the Attribution of Some Kuṣāṇa Coins*.

BMA, XIV, 1974, pp. 1-4.

J.N. Rosefield intended to ascribe to Vasudeva II those gold coins of Bazodeo Koshano, (i) which display standing king sacrificing at an altar and Śiva with bull types, (ii) which represent the king as having long hair, (iii) which carry a marginal legend starting at 10' clock, and (iv) which bear isolated Brāhmī letters. In the present note the author expresses his difference of opinion about the attribution of these coins. After considering the costume worn by the king, and the representation of *aṅkuṣa* or scythe and the inscriptions on the coins in question, he tends to attribute them to Vasudeva I.—B.K.

120. Mukherjee, B.N. :—*Two Aramaic Edicts of Priyadarśī (Aśoka) from Laghman*.

IMB, XV, Nos. 1-2, 1980, pp. 9-22.

In 1969, Mr. and Mrs. Jean Bourge of Belgium discovered an interesting inscription on a vertical slab of stone near the top of a hill, measuring

about 60 meters, on the eastern bank of the Laghman river and near the modern track which goes up the Laghman valley upto confluence of the rivers Alisan and Alingar. The ridge is called Sultan Baba. The inscription, consisting of 6 lines, is written in Aramaic characters. The slab which bears the Aramaic epigraph, also displays somewhere below the latter inscriptions in pictographs.

At a distance of about 2 kms. from Sultan Baba, there is another cliff, called locally as Sam Baba. On this appears another Aramaic inscription, consisting of ten lines. This is generally known to have been discovered by G.D. Davary in 1973.

These epigraphs edited and commented upon by many scholars, are studied here in detail.—A.D.W.

121. Mukherjee, B.N. :—*The Coinage of the Rāta Family of Samatāta.*

JASC, XXI, Nos. 3-4, 1979, pp. 42-43.

The Comilla district seems to have been one of the major area of circulation of the coinage in question. The debased gold coins bearing an archer and standing goddess types have been discovered mainly from the lower and eastern sections of the territory now included in Bangladesh. These coins belong to the period ranging from a date in or after the reign of Śaśāṅka to sometimes in c. 8th century A.D. These considerations tempt us to identify Jīva referred to in the inscription on a coin discussed here for the first time with Jivadhāraṇa Rāta, the father of Śrīdhāraṇa Rāta. The Rātas were the rulers of Samatāta (including the Comilla region) in about the second half of the 7th century A.D. If this identification is correct, the Rāta family may be considered to have struck debased gold coins.—P.G.

122. Mukherjee, B.N. :—*A New Variety of Coinage of Harikela.*

JASC, XXI, Nos. 3-4, 1979, pp. 46-47.

In 1976, the author noticed a new and lighter series of Harikela coins. The flans of coins of this series are thinner, broader and larger than those of the first series of coinage of Harikela. Their obverse displays a recumbent bull, but the reverse of most of them is not impressed with any device. The palaeographic feature of the legend *Harikela* on those coins are on the whole more developed than those of the legend on the first series of specie. So the majority of them should be dated after the latter coins. Again all of the coins of the second series may not be placed within a short period. Some may be palaeographically

dated to even 12th or 13th century A.D. The size and weight of the coins of the second series are different than the size and weight of the coins of the first series. The extraordinary thinness of the blank for the coins of the second series probably did not allow the mint-masters concerned to strike devices on both sides. Finally the author discusses a silver coin in the collection of M.P. Ray of Calcutta which marks the transmission in Harikela coinage from series I to II.—P.G.

123. Mukherjee, B.N. :—*A Note on the Hisse Borala Inscription of the Time of Vākātaka Devasena*,

JESI, VII, 1980, pp.3-5.

A close scrutiny of the photograph of the Hisse Borala inscription published in the *Epigraphia Indica* (Vol XXXVII) and an examination of the original inscription on stone, now kept in a fragmentary condition in the Nagpur Museum, convinces one of the veracity of Mitchiner's reading starting from the word *tasya*. B.N. Mukherjee thinks that the three letters appear to have been lost before *tasya* and the intended word may be taken to have been *pracali* (*tasya*). The year 220, which can hardly be taken as regnal year, should be considered to refer to a reckoning known officially or unofficially in the kingdom of Devasena a monarch of Basim branch of Vākātaka family. A system of dating, counted from the beginning of the Vākātaka kingdom might have been atleast unofficially known in the area of the provenance of the record under review. The Hisse Borala inscription which is also dated in Śaka year 380 (=457-8 A.D.) places the beginning of that reckoning in 237-28 A.D. (457-58-220).—P.G.

124. Nagaraju, S. :—*An Unpublished Inscription from Kanheri : Clue for the Identification of an Ancient Almonry*.

JESI, VI, 1979, pp. 46-59.

The record is in two lines. The script used is Brāhmī and the language Prākṛit. The inscription refers to the cistern, the meritorious gift of Puṇavasuyata son of Chita piya, of the guild of Kalyāna. The record can be dated to the latter part of the 2nd century A.D. It gains special importance when viewed together with two other inscriptions found in the nearby cave No. 2. It provides some nature of that cave which is peculiar in its plan and features. The cave is a large pillarless hall of irregular shape and is about 54 ft. wide at the back, 50 ft. wide in front and 34 ft. deep. There are two rectangular cells hewn in the middle of the back-wall at a distance of about 10 ft. from each other. The author feels that cave No. 2 at Kanheri may have served as a *sastra* for the free distribution of food and water for the resident monks or more probably for the pilgrims who came to visit the holy Caitya hall by the side of which this is appropriately situated.—P.G.

125. Narad, M.K. :—*A Historical Study of the Jodhpur and Ghatiyala Inscriptions of Bauka and Kakkuka.*

Rm., X, Nos. 1-2, 1978-79, pp. 79-88.

The Jodhpur Inscription of Bauka and Ghatiyala Inscription of Kakkuka throw light on another Pratihāra dynasty of Rajasthan which appears to be a contemporary and foundatory of the imperial house of the Pratihāra at Kanauj. These inscriptions throw interesting light on some of the problems of the Pratihāra history, namely traditional account of its origin, genealogy and relations of the Mandor family with the imperial Pratihāras of Kanauj. The genealogy of kings as given in Jodhpur inscription is confirmed by the genealogy of the Ghatiyala inscription although in two cases the names are slightly modified. The date of Harichandra, founder of the dynasty, may be fixed approximately at about 600 A.D. The author considers the problem regarding the nature of relationship between the two houses of Jodhpur and Kanauj. The answer may be found in the Sagartala, Mandor and Ghatiyala inscriptions. The territory over which the descendants of Harichandra ruled, finds confirmation in the account of Chinese traveller Hiuen-Tsang. The dynasty which ruled over the Bhinmal area at the time of the visit of the Chinese pilgrim was in all probability the dynasty founded by Harichandra. Nothing is known about Kakkuka's successors. They perhaps remained in possession of Mandor upto the reign of Sultan Iltutmish of Delhi.—P.G.

126. Patnaik, Sayendra :—*A Note on the Salepur Hoard of Silver Punch-Marked Coins.*

JNSI, XLI, Pts. 1-2, 1979, pp. 124-126.

The discovery of 376 silver punch-marked coins from the Rameshwar hill of Salepur, situated on the bank of the river Birupa in the Cuttack district deserves the attention of the scholars. On the basis of the obverse symbols these coins have been classified in five distinct groups. The reverse symbols on these coins are generally absent. It is evident that neither the Nandas nor the Mauryas nor even the Chedis had issued the coins under discussion. The Sonepur hoard of 162 silver punch-marked coins bear some similarity to the Salepur hoard. As there are reasons to believe that Kalinga actively carried on trade and commerce with the neighbouring countries and some of the punch-marked coins were issued by mercantile communities or local bodies, we hold that the coins of the Salepur hoard were issued by some such bodies. According to D.C. Sircar, some of the punch-marked coins were issued by the local bodies. Salepur coins were perhaps one of the earliest coin types issued by the flourishing mercantile communities in 6th-5th centuries B.C.—P.G.

127. Ramarao, B. :—*Re-examination of an Inscription in K.B. Museum.*
JOIB, XXX, Nos. 1-2, 1980, pp. 104-108.

The author reinterprets the inscription already published in the corpus of Telangana Inscriptions. The epigraph belonging to 12th or 13th century A.D. refers to a family of physicians starting from Guṇḍadeva and ending on Bhīmanasimha, the last member of the lineage of physicians. The physicians were also scholars in different branches and were followers of Jainism. Bhīmanasimha was a specialist in the medicine and he got a village in gift from Sabbayamalla who was a king or a feudatory and belonged to the fourth *varṇa*. These physicians also cured animals and were given the title *parahita* due to their humanism.—S.B.S.

128. Ramesh, K.V. :—*Sakrai Stone Inscription of Govinda, Samvat 55.*
EI, XXXVIII, Pt. 7, 1970, pp. 323-326.

The stone bearing the inscription is said to be on the north wall of the shrine of the Śākambharī temple at Sakrāi, a village in the Śekhāvāṭī province of the former princely state of Jaipur, Rajasthan. The inscription consisting of 15 lines of writing is assignable on paleographical grounds, to the close of the 10th century A.D. The object is to record the renovation of the temple of Śaṅkarādevī by Deyiṇī, probably under the supervision of the Śiṣṭhin Jājaka and Jayamātra. The village of Droṇaka was also granted to the temple by Deyiṇī for augmenting the merit of herself and her parents. The primary importance of the inscription is historical. The genealogy of Cāhamāna family given in the *praśasti* portion mentions Vighararāja, his daughter Narmadā (married to Vaccharāja), Govindarāja, the son of Narmadā, and finally Deyikā, the wife of Govindarāja. The intended date of this record is V.S. 1050 and not V.S. 1155 as suggested by Dasharatha Sharma earlier. Since Deyikā is stated to be *rājñī* of Govindarāja, it is obvious that the latter was ruling over some territory, probably in the Śekhāvāṭī region, as a feudatory of the Cāhamānas. The antiquity of the temple is attested by another inscription from Sakrāi published in *EI*, Vol. XXVI. It is interesting to suggest that Deyiṇī, the renovator of the temple, is only another form of the name Deyikā borne by the queen of Govindarāja.—P.G.

129. Ramesh, K.V. and Murthy, S.S. Ramachandra :—*Seven Inscriptions of the Chalukyas of Badami.*
EI, XXXVIII, Pt. 7, 1970, pp. 331-342.

These seven inscriptions edited here were all discovered in the Tadpatri taluk, Anantapur district, during the years 1958-60. As regards palaeography the characters are generally comparable to those in the Turimalla inscription of Vikramāditya I, the Kotturu inscription of Vijayāditya

and the Tippaluru inscription of Vikramāditya II. The inscriptions reveal the names of some hitherto unknown subordinates of the Cālukyas of Badami. Vāṇarāju is described in A and B inscriptions as administering Vaṅganūr-nāḍu as the feudatory of Vinayāditya. The three inscriptions (C to E) of Vināditya reveal that Vāṇarāju continued to administer the same territory referred to in C and E as a *viṣaya*. Inscription F introduces Prithivi—Vāṇarāju as the feudatory of Kīrtivarman II but does not name any territory over which he was ruling. Inscription G refers to a feudatory of the same emperor, Bāṇarājar, as administering Suramaru-Viṣaya. A, C and E also mention Lemrarāju or Leṇṇurāju of the Caḷki family administering Niṭuru while D mentions Mutturāju of the same Caḷki family. Inscription G describes the donor Dharanappan, son of Iṛigaṇa, as the ruler of Cheṇjone. The reference to Bāṇas as the feudatories of these three emperors and as local administrators in the Tadpatri region is of historical importance.—P.G.

130. Rao, C. Somasundara :—*Khaṇḍa Valli Plate of Gaṇapati of the Kona Haihaya Family*.

JESI, VI, 1979, pp. 57-62.

The paper contains the photographs as well as the text of this valuable inscription along with the detailed notes carrying its salient features. The characters of the inscription belong to the 13th century Telugu script. The first three verses are invocations to the Varāha and Kūrma incarnations of Viṣṇu and to the crescent moon. The donor is Gaṇapati of the Kona Haihaya family. His father Bhīma-Vallabha is also known from another record at Pālakollu dated Ś. 1183, where he is described as son of Rajaparandu. However, according to the present grant, the name of the grand-father of the donor is Gaṇapati. The donee Viddanācārya is also known from the Uttareśvara grant and the Khaṇḍavalli plates of the time of Pratāparudra.

The present grant gives a clue to the date of the post-script contained in the Uttareśvara grant. It records the gift of land in Puluparti in 1296 A.D. The boundaries of the gift land are also given in the grant. A combination like Varāha, Kūrma and Matsya on the seal of the grant is a rarity, and it shows the Vaiṣṇavaite leanings of the family. A few lines of the inscription are marked by a sign resembling *kākapāda* at the end of the line.—P.G.

131. Rath, B.K. and Tripathy S. :—*A Note on the Orissa State Museum Plates of Mahāśivagupta Yayāti I, Regnal year 4*.

JESI, VI, 1979, pp. 36-43.

The script used in the charter is Nāgarī as prevalent in Orissa during the tenth century. The language of the grant is Sanskrit. The place

of issue of this record is Vinitapura which is modern Binka in Bolangir district of Orissa. The donee of the grant was Kako, son of Madhu and grandson of Bhaṭṭaputra Dāmodara. He is said to be an immigrant from the village Likhadiya in Śrāvastī and presently a resident of Sadākataka. The donated village was a part of the village Kudukolu located in the district of Gaṇḍitayama in Odra country—the territory earlier known as South Tosala. The charter is the earliest official record of the Somavaṃśī kings. Mahāśivagupta Yayāti I must have occupied from the Bhaumakaras this territory before his 4th regnal year which is not far removed from 923 A.D., the date of the Kumuranga plates of Daṇḍimāhadevī. This factor is useful in ascertaining the chronology of Somavaṃśī rule in Orissa.—P.G.

132. Saloman, Richard :—*A Shell-Character Inscription on a Seal from Rajghat (Varanasi)*.

JESI, VII, 1980, pp. 6-7.

The inscription on the seal consists of 7 letters in shell characters or *Śaṅkhalipi*. In the present state of our knowledge of the shell script, it is not yet possible to give a definite reading for this inscription. But on the basis of statistical characteristics and resemblances with Brāhmī forms, it is possible atleast to attribute values to some of the characters of the shell script. The author is certain about the values of some of the characters only. However, he proposes the tentative values of other characters also. Finally, he concludes that if the proposed values are correct the reading of this inscription would be *sucitrarasabhājī*, presumably the name of the seal's owner.—P.G.

133. Sankalia, H.D. :—*Two Epigraphical Notes*.

EI, XXXVIII, Pt. 6, 1970, pp. 267-268.

In the Wardha inscription of Rudrasimha I, year 105, published in 1967, P.R. Srinivasan had regarded the expression *Kaśadeśikae* as a place-name and identified it as modern Kutch in Gujarat. H.D. Sankalia believes that even if the expression is regarded as a place-name, its identification with Kutch can not be accepted as the term has always been written in the form of Kachchha since the time of Pāṇini. Moreover, there is no dialectical variation or linguistic usage in Gujarat (proper) Saurashtra or Kutch. Secondly, the second part of the expression *Kaśadeśikae*, viz., *deśikae* does not stand for the word *Deśa*, meaning country or a region.

Another expression is *Amkottaka* which occurs in Maitraka records, and was left unidentified. But it is well known as the *Amkottaka* of

the Rāṣṭrakūṭa records, and is known in the region as Akota, a part of Baroda town.—P.G.

134. Sankaranarayana, N. :—*Some Observations on Punch-Marked Coins from Vellanūr.*

JNSI, XLI, Fts. 1-2, 1979, pp. 15-18.

36 punch-marked coins recovered from Vellanūr village, Kolathur Taluk, Tiru Chirapalli district, in the year 1970 are of impure silver, of varying shape : some rectangular, some square, some round and elliptical. The symbols which are seen clearly on some of this hoard are those of sun, bull, three ovals arranged in a line, fish in the tank and the figure of three human beings. The last symbol which is the most interesting symbol is somewhat similar to the symbol illustrated in Allan's catalogue (302,8) and the symbol illustrated by P.L. Gupta (Andhra Pradesh Govt. Museum series, No. 6, Pl. IV, No. 281).

The study of the weights of these coins shows that the minimum weight of a coin is 1.35 gms. and the maximum weight 3.38 gms. The author has compared the weights with other hoard of punch-marked coins in Tamil Nadu. The weight of the coins from Bodinayakanur hoard is less than two gms. except one coin which weighs 2.965 gms. The weight of all the coins from another hoard from Vembavur is more than 2.3 gms. The minimum weight of a coin in Mambalam hoard is 0.15 gms. and the maximum weight is 3.35. Similarly the weight of the coins from Singavaram village in Krishna district is less than 2 gms. Thus the weights of a large number of coins belonging to the Vellanūr hoard and the coins of Vembavur hoard are very close. From the state of preservation of these coins it appears that the coins were in circulation for a long period.—P.G.

135. Sankaranarayanan, S. :—*Kesānapalli Inscription of Chantamūla.*

EI, XXXVIII, Pt. 7, 1970, pp. 313-318.

The above inscription was discovered in a ruined Buddhist *Stūpa* in the village Kesānapalli in the Palnad taluk, Guntur district. The inscription was engraved on two faces of an octagonal broken pillar. The characters of the epigraph are Brāhmī and very much resemble those of the inscriptions of the Ikṣvāku king Vīrapurīśadata, found at Nāgārjunakoṇḍa. The language of the record is Prakrit. In spite of the fragmentary nature of the record, it is certain that it refers itself to the reign of the king Chantamūla and is dated in the 13th year of his rule, the details of the date of the record being the first day of the first fortnight of the Hemanta or Winter season of the year. The object of the inscription

is to record the erection of the pillar by some individual in a Buddhist shrine. The pillar is stated to have been erected for the union with those who are referred as *nāga-sambodhi-vaga*, the term is enigmatic as the meaning of *nāga* is not clear. Further, the pillar is referred to as *budhinikhāmbha*. Again, it is difficult to be sure at present about what is meant by the epithet *budhini*. The learned author of the paper suggests so many explanations of this term. Although the present record does not preserve the name of the family of the king, Chantamula, there can hardly be any doubt that the monarch belonged to the Ikṣvāku dynasty of Vijayapura. The only geographical name occurring in the record is the village Niḍigala and it is obviously identical with the modern Kesānapalli where the inscription has been unearthed.—P.G.

136. Sharma, M.M. :—*Sanskrit Inscriptions of Ancient Assam*.

Rm., X, Nos. 1-2, 1978-79, pp. 125-132.

A line of demarcation between the Assam inscriptions of the ancient period and those of the medieval period is drawn. According to him the ancient period closes with the Assam plates of Vallabhadeva of 1185 A.D. The inscriptions of ancient period are found in four forms (i) rock engravings, (ii) copper-plates issued by kings, (iii) engravings on clay or metal seals and (iv) inscriptions on the body of stone idols. The paper contains a short account of the contents of the concerned epigraphs falling in each form. The Allahabad stone-pillar inscription of Samudragupta refers to Kāmarūpa as a frontier territory. But due to a deliberate process of āryanisation, evidenced by the present corpus of inscriptions, Kāmarūpa also developed a claim to be reckoned as belonging to the mainland itself. The Brāhmaṇas-donee came to Kāmarūpa mostly from Madhyadeśa or Midland. These Brāhmaṇas were responsible for propagating the Vedic Brāhmanism. Alongwith religion, they brought in much learning also. Bhūti-varman at the close of the 5th century A.D. gave settlement to more than 200 Brahmins of various sects and *Śākhās*. The Nāgājanikhanikergaon Inscription stands as testimony to the spread of the Sanskrit culture of the Midland upto upper Assam as early as in the beginning of the 5th century A.D., if not earlier.—P.G.

137. Sharma, Ram :—*Udayapur Inscription of Paramāra Udayāditya, Vikrama 1137*.

EI, XXXVIII, Pt. 6, 1970, pp. 281-284.

The impressions of the above inscription belong to the old collection of the Chief Epigraphist, Mysore. The record is important for the

history of the reign of the king Udayāditya of the Paramāra dynasty of Malawa who occupied the throne after Jayasimha I. The king became *Svayambhū* after becoming conspicuously victorious over the Cālukyas and the Karṇāṭas in liberating his ancestral dominion. The inscription has been engraved in three different places in the eastern porch of the temple of Nilakaṇṭheśvara at Udayapura, Baroda Tehsil, Vidisha District, M.P. The characters which are bold and engraved deep are Nāgarī of the period to which the inscription belongs.

The composition of the record is in Sanskrit prose and verse. The rules of *sandhi* have been regularly observed. As regards orthography, the use of *v* for *b* and the optional doubling of the letters following subscript and preceding subscript *r* are the noteworthy points. The date has been recorded as Vikrama 1137, Vaiśākha Śu 7 which may be equated to 1081 A.D., April 18, Sunday. The object is to record the completion of *dhvajāroha* of the deity Udayeśvaradeva. Obviously this should have been the function celebrated after the construction of the temple, the installation of the deity therein and the consecration of the same having been over.—P.G.

138. Sharma, Ram :—*Menal Inscription of the Time of Cāhamāna Prṭhvīrāja II, Vikrama 1226.*

EI, XXXVIII, Pt. 7, 1970, pp. 319-322.

This inscription is engraved on a stone pillar in the Upper *mahāmaṇḍapa* of the monastery at Menal, Manadalgargh Tehsil, Bhilwara District, Rajasthan. It consists of twelve lines of writing. The language is Sanskrit which is not free from mistakes. It is composed in verse throughout. The epigraph is dated in 1226 of the era called here as *Mālaveśa-gata-vatsara*. Therefore the era has to be referred to the Vikrama era and may be equal to 1169 A.D. The record commences with a symbol for *siddham*, followed by a passage containing the obeisance paid to the god Śiva. The object of the inscription is to record the construction of the monastery by Bhāva Brahmamuni, the father of the king Prṭhvīrāja.

We know that Prṭhvīrāja was the son of the patricide Jagadeva. It is not impossible that Jagadeva became a recluse out of remorse and weariness on committing such a grave sin of murdering his own father of when he adopted the name Bhāva Brahmamuni. The king Prṭhvīrāja the present epigraph is Prṭhvīrāja II otherwise known as Prṭhvībhaṭṭa who appears to have succeeded his cousin Aparagāṅgeya on the Chāhamāna throne and was himself succeeded by his uncle Someśvara. With the comparative study of the date given, in the Bijolia inscription, it has been concluded that Someśvara possibly succeeded the throne in 1169 A.D. and not in 1170 A.D.—P.G.

139. Sharma, Ramesh C. and Manmohan Kumar :—*Anthroponyms in Seals and Sealings from Sunet : A Socio-Cultural Perspective.*

JAINS, II, 1978-79, pp. 24-29.

See Under Sec. I.

140. Sharma, R.S. :—*Two Gupta Gold Coins from Shahdol District.*

JNSI, XLI, Pts. 1-2, 1979, p. 123.

These coins were originally discovered near Anupapur and Beohari in the Shahdol district. The coins are of gold and are the issues of emperor Candragupta II Vikramāditya. They are of the usual Archer type showing the emperor on the obverse and the seated goddess on the reverse. The Shahdol district has not yielded any such coins so far.—P.G.

141. Sharma, T.R. :—*A Sociological Interpretation of the Mandasor Inscription of Kumāragupta and Bandhuvārman, the Malava Years 493 and 529.*

JESI, VI, 1979, pp. 32-35.

The inscription in question throws some light on the administrative systems of the Guptas who appointed local governors. It seems that the mode of appointment was on hereditary basis. The rulers have been compared in virtues as equal to the gods and the epic heroes. They were givers of security to the frightened and easily approachable by the subjects.

The present inscription depicts the important role played by the guilds in the social life of the period. It is an illustrious example of not only social mobility for purposes of flourishing trade keeping in view the better environment, but also of professional mobility in an age which was generally characterized by conservatism. The multi-storeyed buildings decorated with beautiful paintings. The multi-plantain trees, and full of beautiful singing women, and waving feature of the city of Daśapura. It seems that the Mālavas had established independent rulership.—P.G.

142. Shastri A.M. :—*The Date of Malhāra plates of Ādityarāja.*

JESI, VII, 1980, pp. 69-75.

The Malhāra copper-plate inscription does not contain date in any well-known reckoning and consequently its date has to be determined on

other grounds. In an earlier volume of this journal it was suggested that the Mundaputra chiefs ruled either in the period intervening between the termination of the reign of Viṣṇukunḍin ruler Mādhavavarman and the only known date of Svāmīrāja, 573 A.D. or in the gap between the last mentioned date and the occupation of the Vidarbha region by the Cālukya emperor Pulakeśin II, sometime prior to 634 A.D. This view however, does not find favour with V.V. Mirashi who reiterates his position that the Malhāra charter should be placed in the pre-Vākāṭaka period. He argues that there exists no chronological gap between the known facts of the post-Vākāṭaka history of Vidarbha sufficient enough to accommodate the Mundaputra rule whereas there is an interval of about four decades between the termination of the Sātavāhana rule and the establishment of the Vākāṭaka power. Shastri, in the present article, tries to refute all the arguments put forward by Mirashi in favour of Pre-Vākāṭaka rule of the Mundaputras.—P.G.

143. Shastri, C.A. Padmanabha :—*Three Sātavāhana Coins.*

JESI, VII, 1980, pp. 63-64.

The first of the three coins which were collected by the author himself near the mound locally known as *patimatti dibba* opposite to the Nāgeśvarasvāmī temple at Chebrolu in Guntur district, is engraved and can be read *ño samisa siriya*. The other letters are worn out. According to the author, the complete legend may be taken to read : *Raño Samisa Siri Yaña Śātakarṇi*. The coin under study is the second to be discovered in Guntur district. The other coin collected by the author can also be attributed to Gautamīputra Yajña Śātakarṇi. The third coin is the smallest one. The legend may be read as *siri sa*. As is well known a good number of coins of this type assigned to Śrī Śātakarṇi are already discovered and discussed in the numismatic journals. As such, this coin also can be assigned to the same king of the Sātavāhana dynasty.—P.G.

144. Singh, B.B. :—*Chandragupta Kumāradevī Coin Type : A Re-appraisal.*

JNSI, LXI, Pts. 1-2, 1979, pp. 79-81.

The author is of the view that the Candragupta-Kumāradevī type appears to be an issue of the Lichchhavis during the life time of Candragupta I and it was popularised by the latter for the sake of his own political interest. The editor raises two objections to the author's speculations : (1) we do not have any other coin of the Lichchhavis. The numismatic tradition connects this type of coins to the Imperial Guptas only. (2) The logic that a daughter of a *gaṇa-rājya* was a

'legal heiress' does not sound well because if there was such a tradition among the Lichchavis there must have been some safeguards to prevent the kingdom from being merged into other kingdom in such cases. Moreover, no tradition in Indian society gives a daughter the right to rule.—P.G.

145. Singh, Sheo Bahadur :—*The Genesis of Temple in India and its Form as Gleaned from Coins.*

JESI, VI, 1979, pp. 53-56.

The author gives evidences of the epigraphic records which corroborate the facts gleaned in the literature about the shrine. By the time the later Vedic literature was composed, images and temples had already been accepted by the higher section of the Vedic Indo-Aryans. The tribal coins found at Sunet in Ludhiana Distt., Punjab, give a clue to the architecture of early times built as timber structure in preceding centuries of the Christian era with a facade erected over wooden posts forming a porch and a pediment above. These two early coins probably belonging to the c. 1st century B.C. represent the architecture of the early shrines. These may represent either open *mandapas* with multi-columns, occasionally erected over a plinth and bearing a pyramidal roof with lesser height, denoting a timber-structure with reed and thatch or it may represent an open portico erected over four pillars with a pediment and tympanum denoting triangular roof as on huts.—P.G.

146. Sircar, D.C. :—*Jagdishpur Plate of the Gupta Year 128.*

EI, XXXVIII, Pt. 6, 1970, pp. 247-252.

This inscribed copper-plate was secured for the Varendra Research Society, Rajshahi, in 1961 from a Hindu gentleman of Jagdishpur. It has been said that the plate was discovered underground fifteen feet below the surface of the earth by an ancestor of the gentleman while digging the earth for the excavation of a ringwell. Of paleographical interest is the fact that the record employs both the sign of *b* and *v* in writing *b*. The reduplication of the sibilant *s* noticed here is a rare characteristic in the records of Eastern India. The resemblance of the epigraph is particularly close to the Kalaikuri-Sultanpur inscription, the latter being only eight years earlier than the former. Both the documents were issued from Pūrṇakauśika belonging to the territorial and administrative unit called Śrīṅgavera-vīthī. The officer-in-charge of the vīthī, who issued the record, was *Ayuktaka Acyuta* described as meditating on the feet of the Bhaṭṭāraka meaning the contemporary Gupta monarch Kumāragupta I. The document is an

address to the chief householders including the Brāhmaṇas inhabiting Gulmagandhika and Saṃgohalika. The land granted by the present epigraph was situated in Gulmagandhika and Saṃgohalika. On receipt of the representation from the three persons, the record-keepers reported that the sale of the above type of land at the quoted price was the same as prevalent in the *vīthī* and that the proposal was in order.—P.G.

147. Sircar, D C. :—*Genealogy and Chronology of the Viṣṇukundins*.

EI, VII, No. 1, 1979, pp. 1-20.

In his earlier work entitled *The Successors of Sātāvāhanas in the Lower Deccan* on the chronology of the *Viṣṇukundin* kings the author asserted that, in the inscriptions of the *Viṣṇukundins*, a king named Mādhavavarman was endowed with epithets attributing to him the unique achievements of celebration of eleven *asvamedha* sacrifices and one thousand *agniṣṭōmas*. This assertion is against the belief of the earlier scholars who attributed the said epithets to different rulers named *Mādhavavarman*. Indeed the author was not ready to accept the possibility that more kings bearing the same name belonging to the same family and flourishing in the same age should have performed exactly equal number of such sacrifices as the *asvamedha* and the *agniṣṭōma*. But here the author accepts that his assertion stands shattered by a recent work of a young scholar, V. Sundra Rama Sastry presented to the Andhra Pradesh History Congress, 1978.—A.D.W.

148. Sohoni, S.V. :—*Seal of Mahārāja Lavakhāṇa's Descendant*.

PPB, IV, Pts. 1-2, 1979, pp. 1-10.

A large but broken fragment of a terracotta seal exhibiting portions of 10 lines of text stating the family tree of the issuer, was found at Nālandā during the archaeological excavations of the AS I in 1926-30. No details of the dynasty of the issuer are found on the preserved portion. No name is left fully intact. Palaeographically, it stands assigned to the sixth century A.D. The deity shown on the seal was, very likely, the sun god with four arms, seated on a lion throne, worshipped by the early Hūṇa rulers in India. According to the text on the seal, which follows the language of Maukhari seals, the dynasty to which the issuer belonged, and more definitely, the issuer himself, adhered to *Varṇāśrama* social scheme, i.e., was adherent of the Brahmanical faith (as distinguished from Buddhism). The fortunes of the generations of rulers underwent changes according to the prevailing circumstances. The line 3 is mentioned *Mahārāja Lavakhāṇa*, whose son was a *Mahārājādhirāja* (the name was inscribed on the lost portion) according to line 4, whose queen was *Viṭṭavadevī* (L.5), mother of *Mahārāja Jerāvva*.....(L.6) whose

queen was Melyadevī (L.7) mother of a mahārājādhirāja (L.8) who was followed by the issuer of the seal (Ls. 9 and 10).

According to Kalhaṇa's *Rājataranginī* Lavakhāṇa who ruled in Kashmir and had a *viruda*, Udyāditya, was a son of Khinkhila, a brother of Mihira kula, son of Toramāna, the first identified Hūṇa invader of India (who died c. 510 A.D.). The ruler, the preserved portion of whose name is jāravva, is apparently Jarava whose coinage in Kashmir was analysed by Thomas and Cunningham. The fifth generation after Lavakhāṇa, represented by the issuer, temporized with the contemporary pressure in favour of Buddhism. He was referred to in Huen-Tsang's Biography and Travels as having escorted the pilgrim under Harṣavardhana's instructions.

The mention of two kings of the Hūṇa dynasty in Kashmir, the representation of the Sun-god and find spot being Nālandā, taken long with the interval indicated by four generations from the founder, support the conclusion that the seal belonged to Udayāditya of Jalandhar, a contemporary of Harṣavardhana. — Author.

149. Srinivasan, C.R. :—*Some Interesting Terms in Vijayanagara Inscriptions of the Pudukkottai Region.*

JESI, VI, 1979, pp. 20-24.

The change of the term *padikavalkani* into *padikaval-suvantaram* in Vijayanagar period shows that it has become a right to be conferred on individual or a group of individuals. These rights underwent various changes in the course of time in Pudukkottai state. These were transferred, surrendered, leased and gifted according to the exigences of those times.

The implication of the term *marakkalam* is ferry or boat-service. The *marrakala-suvantaram* was sold in public auction conjointly by the various *Ūravars* to a certain Devagaḷ-nayinar. The term *āsiriya-pramāṇam* connotes an inscriptional document to which a person voluntarily submits to another's protection. Another term *aḍuvu* or *aḍippu* refers to the schedule of duties to be performed by the *devaradiyars* of the temple who are holding the *devadimai-suvantaram*. The term is common to the classical dances of Tamilnadu, Andhra and Karnatak. It can be taken as the southern terminology of ancient Sanskrit term *karaṇa*. — P.G.

150. Srinivasan, Doris :—*Early Kṛṣṇa Icons : The Case at Mathura.*

BMA, Nos. 21-22, 1978-79, pp. 1-18.

Describing a relief in the Mathura Museum which he identified as Vāsudeva carrying baby Kṛṣṇa across the Jumnā to the village of Gokula,

V.S. Agrawala remarked, "Of the hundreds and thousands of Mathura sculptures that have come down to us from the Kuṣāṇa period the present relief is the only one about which it can be said that it illustrates an incident from the life story of Śrī Kṛṣṇa. This lacuna is not confined to Mathura alone. However, the situation changes in the post-Kuṣāṇa period, though not appreciatively for Mathura. Several themes from the life of Kṛṣṇa as cowherd come from the areas in Western India and Uttar Pradesh. The aim of this paper is to illustrate the unexceptional role which Mathura played in initiating *Kṛṣṇa-līlā* motifs even in the Gupta period. On the basis of present knowledge, one may conclude that the Mathura workshops did not experiment sufficiently with the theme of *Gopāla-līlā*. It is interesting to contrast the activity in U.P., especially at Mathura, with that in Karnatak, especially at Badami, during the 6th and 7th centuries. C. Vasudeville is able to show that the town of Mathura was not central to Purāṇic legends of Gopāla-Kṛṣṇa and that Gopāla-Kṛṣṇa was not a major Vaiṣṇava deity in Gangetic area by the end of the Gupta period. The literary and epigraphical sources suggest that Mathura was pivotal in formulating the legend and worship associated with the hero-god Vāsudeva-Kṛṣṇa.

Four small Kuṣāṇa reliefs which come from Mathura are discussed. The known tried slabs do not convincingly indicate that the Bhāgavata cult and the worship of Vāsudeva-Kṛṣṇa was any more prevalent in Mathura than worship of Gopāla-Kṛṣṇa for whom two Kuṣāṇa reliefs and three Gupta reliefs from Mathura are known to date.—P.G.

151. Srinivasan, P.R. :—*Ramavan Plate of Chandella Trailokyavarman, Vikrama 1283.*

EI, XXXVIII, Pt. 6, 1970, pp. 269-274.

The object of the above inscription which is now deposited in the museum at Ramavan, a village near Satna, is to record the grant made by the king of the village of Paṭisā Varāhi *viṣaya* to several Brāhmaṇas belonging to various *gotras*. The importance of the record lies in the fact that this is the fourth charter issued by the king and the seventh belonging to his reign and that this charter clearly shows that the king Śrī Trailokyavarman of the Chandella dynasty was in possession of Jayapura-durga. The inscription is dated V.S. 1283, *Caitra Sudi 11*, Wednesday, which corresponds to 1226 A.D., March 11.

The inscription commences with the symbol for *siddham* which is followed by the word *svastī*. Then there is an *Anuṣṭubh* verse in praise of the family of the Candrātreyā kings. It is stated in the charter that

the gift would go to the sons and grandsons of the donees. There is a list of 31 Brāhmaṇas together with the names of their fathers and the *gotras* to which they belonged. The extent of land that each of the donees got is also mentioned there.—P.G.

152. Srinivasan, P.R. :—*Five Gwalior Gangola Tank Bed Inscriptions.*

EI, XXXVIII, Pt. 7, 1970, pp. 304-312.

The records discovered from the Gangola tank at Gwalior were examined and noticed in the Annual report on Indian Epigraphy for 1965-66 as Nos. B 72-85. Five of the Sanskrit records (Nos. B 73-77) are edited here from the impression supplied by Jain. Of these records, four belong to the Pratihāra family of Gopādri or Gopagiri or Gwalior. All are engraved in ornamental Nāgarī characters. Three of them belong to the time of Malayavarman or Malayakṣitiśa who is known to have ruled between V.S. 1277, the date of his Kuretha plate and V.S. 1290, the date of one of his coins. Of these, Nos. I and II are dated V.S. 1282, while No. III is not dated, which, however, on palaeographical grounds can be assigned to about the same date. No. IV refers to Naravarman who is stated to be the son of Vighraharāja. He is no doubt identical with the homonymous brother of Malayavarman whose records have been mentioned above and who was another son of Vighraharāja. The fifth epigraph belongs to the Tomara family of Gwalior and is also engraved on a dressed stone slab which is paved on the bed of the tank. The record refers to the reign of Mahārājādhirāja Mānasimgha. It is dated V.S. 1551, Vaiśākha Sudi 3 which corresponds to 1494 A.D. April. The object is to record the desilting of the Gangola tank by one of the ruler's subordinate. This is the only record of the ruler who is known to have ruled from about 1488-1517 A.D.—P.G.

153. Srivastava, A.L. :—*Śrīvatsa Symbol on Early Indian Coins.*

BMA, XIV, 1974, pp. 5-13.

Śrīvatsa is one of the most auspicious symbols of early Indian art. We find its representation in Indian architecture, sculpture, epigraphy and pottery. The symbol has been fairly and variously represented on early Indian coins. It started with the emergence of Indian coinage in the form of punch-marked coins, not later than 6th century B.C., and continued upto c. 2nd century A.D. In the present paper the author illustrates a number of coins which have the representation of *Śrīvatsa* symbol, viz. Punch-marked Taxila, Pañcāla, Audumbara. Mathurā, Āndhra, Sātavāhana, Kuṇḍa, Kulūta and Yaudheya coins.—B.K.

154. Subramaniam, A. :—*Vijayanagar Coins in the Madras Govt. Museum : A Reappraisal.*

JNSI, XLI, Pts. 1-2, 1979, pp. 66-74.

Madras Museum catalogue is divided into three parts (i) Historical Introduction, (ii) list of coins in tabular forms and (iii) plate illustrating selected coins.

This collection consists of 646 coins issued from the days of Harihara I (A.D. 1336-57), right upto the times of Ranga Raya III (1642-72). Among these two hundred and eighty-one coins are of gold while the rest are of copper.

The shape of these coins are circular. Fifty-nine coins have a diameter of less than one cm. and the width of three are more than two cms.

There is much variation in the weight of these coins too. One specimen is assigned to the period of *Saṅgama*.

The catalogue contains some glaring printing mistakes as specially in applying decimal sign in the tabular list of coins.—N.P.N.

155. Tewari S.P. :—*Interpretation of Dvirada Dānava : A Note.*

JESI, VI, 1979, pp 50-52.

The particular use of the term *Dvirada-Dānava* has been made in the *Devala Praśasti* of Lalla, which was first edited by Bühler. The *Dānava* who assumes here the shape of an elephant was considered by Bühler to be no other than Mahiṣāsura. The present author has some doubts in his mind for this observation of Bühler. He feels that there is a point to note that the trunk of the elephant-shaped demon was cut by the sword of the goddess and not by the trident *śūla* or any other weapon. To him, if this *Dvirada-Dānava* is interpreted as Gajāsura who was killed by Śiva. The *Śiva-Purāṇa* version of the story stands more relevant here. The Gajāsura according to the *Śiva-Purāṇa* was the son of Mahiṣāsura who after the death of his father tried to take revenge upon the gods and with this aim in mind did a great penance. The *Dvirada-Dānava* is substituted as *Dānava-gajaḥ* in an inscription of Lakṣmaṇasena.—P.G.

156. Tiwari, S.P. :—*Early Inscriptional References to Rādhā.*

BMA, No. 21-22, 1978-79, pp. 83-89.

The aim of this paper is to provide a little more authenticity to the views of Katre who refuted the earlier view of the scholars regarding the

first literary appearance of Rādhā by the end of the 12th century through the *Gīta-Govinda* of Jayadeva by providing ample evidences about Rādhā from the literary texts like the *Gāthāsaptasatī* of Hāla, *Pañcatantra* of Viṣṇuśarman, *Veṇīśaṁhāra* of Bhaṭṭanārāyaṇa, *Dhanyāloka* of Ānandavardhana, *Kāvya-mīmāṃsā* of Rājaśekhara, *Nala-campū* of Trivikrama, *Yaśastilaka-campū* of Somadeva, *Vakrokti-jīvita* of Kuntaka, *Sarasvatī-Kaṇṭhābharaṇa* of Bhoja, *Kāvya-anuśāsana* of Hemacandra, *Naiṣadha-carita* and the *Āryāsaptasatī* etc. which all belong to the period prior to the composition of *Gītagovinda*, S.P. Tiwari discusses two important mentions of Rādhā from the field of epigraphy which have somehow not only escaped the attention of Katre but many other pioneers from the field of epigraphy as well. One of these two references is the copper-plate inscription of Vākpatirāja of Muñja of Dhārā of V.S. 1031, i.e., A.D. 974. The mention of Rādhā in this record is made in a very particular way and not in a generalized manner by calling her either *Gopī* or *Gopa-vanītā*. The other record which makes a mention of Rādhā alongwith Gokula and some details of Vaisṇavaite leanings hails from the area of Mandor and preserved now in Jodhpur Museum of Rajasthan. The early 9th century date, as rightly suggested by Sahni of this record bearing a mention of Rādhā, makes it really important. The references in the above inscriptions belonging to c. 9th-10th centuries A.D. make it clear that the love-episode of Rādhā and Kṛṣṇa along with their themes of *saṁyoga* and *viyoga* both were well-known facts to the devotees of Kṛṣṇa in the north. The texts of the *Bhāgavata* etc. which favour the cult of Rukmīṇī and Satyabhāmā more than that of Rādhā appear to have been originally composed in the south. Further, the absence of the name of Rādhā in the texts of *Bhāgavata* etc. means that probably the influence of the North-Indian legend which was popular in north even prior to their composition did not reach the south at that early stage. In the light this dating of the *Bhāgavata-Purāṇa* to 10th or 9th century A.D. deserves to be looked into afresh. — P.G.

157. Tripathi, R.P. :—*A Note of the Bhitari Pillar Inscription of Skanda Gupta.*

JIH, LVII, Pts. 2-3, 1979, pp. 199-204.

The author puts forth certain considerations and questions the suggestions of V.C. Pandey based on the interpretation of the verse 4 (lines 10-11) of the Bhitari Pillar Inscription. The suggestions of V.C. Pandey are hardly admissible to him and instead, the interpretation of the expression by R.C. Majumdar, D.C. Sircar and B.P. Sinha, stand vindicated. The confusion in the meaning of the verse in question is due to the ignorance of the appropriate poetic idiom applied here. The author cites an example from the *Rāmāyaṇa* and attempts to

clear the real import of the verse. In the end, the inscriptional statement that Skandagupta placed his left foot on a footstool which was the king (of that tribe himself) is referred to as an example of another idiom which is used as a frequent boast of heroic pride and valour which is capable of humiliating any and every person in the said manner.—P.G.

158. Verma, O.P. :—*Ancient Guilds and their Activities in Madhya Pradesh.*

PPB, VI, No. 1, 1978, pp. 21-30.

See Under Sec. VIII.

V—GEOGRAPHY

159. Bajpai, K.D. : — *Some Place-Names of the Sanchi Inscriptions.*

PPB, VI, No. 1, 1978, pp. 15-20.

See Under Sec. IV.

160. Das Biswarup : — *Origin and Territorial Limits of Kalinga.*

Jl, VIII, No. 2, 1980, pp. 35-38.

In the Purāṇas and *Mahābhārata*, it is stated that the sage Dīrghatamas, at the request of king Bali, begot from his queen Sudeṣṇā five sons named Aṅga, Vaṅga, Kaliṅga Puṇḍra and Suhma. After Bali, his kingdom was divided among these five princes and subsequently their respective kingdoms were named after them. But such accounts appear to be more mythical than historical. It may reasonably be suggested that Kaliṅga was named after a stock of people rather than after a founder monarch. The valleys of the Ganges and the Godāvarī in the north and the south respectively as well as the hills of Amarakaṇṭaka and Bay of Bengal formed the traditional boundaries of Kaliṅga. The political geography, however, has frequently been disturbed in course of history resulting in changes in territorial limits.—A.D.W.

161. A Gall, Adalbert J. : — *Die Neun Abschnitte Bhāratavarṣa's Elne Textgeschichtliche Untersuchung. (The New Division of Bhāratavarṣa : A Text-historical Analysis). (in German).*

WZKSO, XVII, 1973, pp. 5-20.

The above standing treatise deals with the division of Bhāratavarṣa into nine parts (*dvīpa, bheda, bhāga, khaṇḍa*), a Purāṇic doctrine which can hardly be harmonized with the traditional identity of Bhāratavarṣa and India (*Mahābhārata*). Two Purāṇic textgroups collated by Kirfel contain the idea of nine divisions (*dvīpa*) with reference to Bhāratavarṣa. The older one lacks corroboration of the *Harivaṃśa*, our presumably oldest Purāṇa; the younger one has proved to be dependant of the *M.Bh.* Pd. chapters on Bhāratavarṣa. So it must be stated that the idea of nine divisions is a geographical innovation which historically follows the closing of the *M.Bh.* texts.

The new conception divides Bhāratavarṣa into nine sections separated by oceans resp. mountains (Vdh) running from north to south. India is only the ninth or middle part of them having four neighbours to

the east and four to the west. The division of Bhāratavarṣa into nine sections takes account of a more realistic view of the world inhabited by human beings without giving up principally the traditional model of Jambūdvīpa.—Author.

162. Mishra, Yugal Kishore :—*Aṅga : Its Name and Extent*.

JGJKSV, XXXIV, Pts 3-4, 1978, pp. 1-8.

The author discusses the name and location of the ancient kingdom of Aṅga on the basis of the literary sources. According to *Mahābhārata*, Aṅga was established by king Aṅga; one of the five *Kṣetraja* sons of *asura* king Bali. Purāṇas support the tradition of the *Mahābhārata*. Hiüen-Tsang also confirms the Purāṇic tradition. It seems to be true about Aṅga kingdom that countries are named either after distinguished heroes of war or place or the people inhabiting them.

About the extent of the Aṅga country, author concludes that it comprised the modern districts of Bhagalpur and Monghyr and extended northwards up to the Kosi river and included western portions of the district of Purnea. It also included some parts of modern Santhal Pargana of Bihar. Aṅga had also extended its supremacy over Magadha. The Aṅga kingdom at one time included Magadha. Brahmadatta, the Aṅga king, defeated Magadha and conquered Rājagṛha.—B.K.

163. Mukherjee, D. :—*A Few Interesting Rāmāṭaṅkas*.

IMB, XV, Nos. 1-2, 1980, pp. 69-72.

This note is a study of three interesting *Rāmāṭaṅkas* in the collection of the Indian Museum, Calcutta bearing Reg. Nos. C 17036, C 17038 and C 17031. It is concluded that *Rāmāṭaṅka* was probably originated somewhere in the south and then travelled to the other religious centres of India.—A.D.W.

164. Salomon, Richard :—*The Three Cursed Rivers of the East, and their Significance for the Historical Geography of Ancient India*.

Br. V., XLII, 1978, pp. 32-60.

Hindu tradition has always regarded bodies of water in general and rivers in particular as sacred and purificatory. Therefore most of the Hindu shrines are rivers or places associated with rivers. However, the exceptions are the three eastern rivers and one in the west described as impure and therefore prohibited to the Hindus by the sources of

Hinduism. The eastern three rivers discussed in detail in this paper are :

- (a) Karmanāśa :—an important tributary of the Ganges.
 (b) Sadānīra : border in between Aryan settlements in the north and non-Aryan in the east. (c) Karatoyā river of northern Bengal presently in Bangla Desh.

The discussion includes their identifications and the sources that describe these as unholy alongwith pertinent references. Concludes with the generalizations that all the three rivers had negative reputations and constituted a border between different countries or cultures.—N.K. S.

165. Srivastava, A.L. : —*Names of Sanchi (Sāñcī)*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 117-127.

The modern name Sāñcī has not been mentioned in any inscription or writing. But from different sources scholars have identified Sāñcī with different ancient names such as *Cetiyaḡiri*, *Kākaṇāya*, *Kākaṇāva*, *Kākaṇāda*, *B ṡa Śrī Mahāvīhāra* and *Boṡa Śrī Paryata* occurring in different inscriptions found on the railings and gateways of the Great *Stūpa* itself. Cunningham suggested that *Sāñcī* is a derivation of the word *Śānti* and the Chinese transcript of the word *Śānti* into *Śā-cī* was responsible for the origin of the present name of Sāñcī. According to Fleet, Sāñcī is probably a vernacular name connected in no way with the Sanskrit.

The identification of the modern name Sāñcī with the above different ancient names is not accepted. The opinions of Cunningham and Fleet are rejected. Alternatively, the author suggests that the modern name Sāñcī appears to have been derived either from the word *sañcita* (i.e. collected) or *satya* (i.e. truth). Since the pious relics of the Buddha and other saints were collected and kept there the place might have been called *sañcita-sīhāna* (the place where something is collected) which with the passage of time might have first remained only *sañcita* and subsequently converted into the modern term *Sāñcī*. The present form of the name, i.e. *Sāñcī* must have taken its origin sometimes between the 13th and 19th centuries A.D. — B.K.

VI. HISTORY

166. Chanda, R.P. : — *Aryan, Indo-Aryan and Dravidian*.

IMB, XIII, Nos. 1-2, 1978, pp. 40-42.

This article is reprinted from *Science and Culture*, June 1936.

The term *Aryan* denotes a very large group of languages. It is usually assumed that the original Aryan was spoken by the original Nordic race characterised by long head, blue eyes, red hair and white skin. The term *Aryan* is derived from *Ārya* used in the *Ṛgveda*. The literary evidence indicates that the existing Indian population has absorbed a body of immigrants. These Nordics were probably included among the Vedic Sanskrit and Vedic religion of *karma* into India.

Physically the Indo-Aryans of the north may be related to the Dravidians of the south. But their divergent languages and ineradicable religious faiths show that they have different types of mind and started with different cultures. Traditionally, Indian religions are classified into three paths: *karma*, *jñāna* and *bhakti*. The followers of *karma* believed in immortal life of unending bliss after death as the reward of performances of vedic sacrifices and it is doubtful whether the doctrine of transmigration of soul was definitely known to the authors of early vedic texts.

The hymns of Tamil saints, read with the *Bhāgavata Purāṇa* enable us even to trace the religion of unmixed *bhakti* to its pre-epic Dravidian polytheism according to which each tribal god was believed to be residing permanently in a local shrine. These original Dravidian gods were later on absorbed by Śiva or Viṣṇu, who while usurping the local shrines assumed characters of local duties to meet local believers in the doctrine of transmigration of the soul. But a form of worship which repudiates *Mokṣa* from rebirths could hardly have originated in an atmosphere of belief in the transmigration of the soul. It appears that an attempt has been made to combine two divergent views of life after death.—B.K.

167. Chatterjee, B.K. and Kumar, G.D. :—*How Far the Genetic Variations are in Evidence in Different Morphometric Characters to the Present Populations Since the Chalcolithic Period*.

IMB, XIV, Nos. 1-2, 1979, pp. 82-90.

See under Sec. I.

168. Gai, G.S. :—*A New Grant of Bhulunda, Years 38 and 77.*

EI, XXXVIII, Pt. 6, 1970, pp. 243-246.

See Under Sec. IV.

169. Joshi, M.P. :—*Candragupta II Vikramāditya vis-a-vis the Kalki Incarnation.*

Rm., X, Nos. 1-2, 1978-79, pp 43-50.

According to the literary texts, Kalki would incarnate himself at the end of the *Kaliyuga* to restore *dharma* by destroying uprighteous persons. Kalki is mentioned in the *Sātvatasamhitā* which is one of the oldest *samhitās*. Kosambi observes that the Kalki episode has all the earmarks of an historical event disguised as a prophesy. He takes Kalki as later than Puṣyamitra Śuṅga and places him in the first century B.C. The probable date of *Kali* proposed by Kosambi is not acceptable to Joshi as he observes that during first century B.C., we do not come across any such personality on the entire Indian historical scene whom we can suggest as answering to the description of Kalki.

The iconography of Kalki shows that he was a mighty angry person, riding a horse and having two or four arms with one, two or four of these *āyudhas*, viz. sword, shield, bow, arrow, conch and wheel. In the sculptures, he is invariably represented as a horse-rider, holding a sword or bow and arrow. These descriptions recall at once to our mind the *Horse-rider* type of the Gupta Coins introduced for the first time by Candragupta II who seems to have possessed almost all those qualities which are ascribed to Kalki. He was a mighty person, a staunch Bhāgavata, an upholder of *dharma* and above all, repeller of the Śakas (the Mlecchas). In this connection we must not lose sight of the fact that by the time of the Guptas, the political thinkers has already started advocating the divine status of the king.—P.G.

170. Mahadule, Heera Lal :—*The Original Home and Caste of the Gupta Dynasty.*

PPB, VII, Nos. 1-2, 1979, pp. 105-119,

The remains in form of coins etc., show the original home of the Guptas in Madhya Pradesh. In Purāṇa the reference of the Guptas is accompanied with the adjective *Navanāgaḥ*. Therein the name of Kāntipurī is also mentioned. The original home of the Guptas was ancient *Dharon* (*Padhavalī*), sometime a part of Kāntipurī (Kutwar). *Dharon* is derived from *Dharan* itself, the name of the *Kula Gotra* of the Guptas. Cunningham himself saw there the remains of the temples, idols and platforms of the Gupta age.

Also in *Mañjuśrī-Mūlakalpa* they are shown as the inhabitants of Madhya Desha. The Nāgas acquired Mathurā by defeating the Kuṣāṇas. The ancient town of Dharon was given the name of Padmālaya after the name of Nāgarāja Padma, the saviour of Pārśva-nātha in Ahichhatra. The capital of Bhara Śiva Nāgas, called Pawaya, got its name from the ancient Padmāvatī given to it after his wife. Now it carries the dual name of Padma-Pawaya. In Jaina literature Nāgarāja Padma is mentioned as Dharaṇīndra after their *Kula-Gotra Dharon*. This fact is supported by the article of Shanker about the cave-writings of Udayagiri and of Jaina Ācārya Indrānanda copper-plate found at Gokak (Belgaum). In this they are called the *Ātmika Vamśaja* of the Jaina Tīrthaṅkaras.

The inscriptions of Khajuraho mention the names of Nāgarāja Padma and the town of Padmāvatī. The poetic work *Bhava Śataka* during Samudra Gupta period, is dedicated to Gaṇapati Nāga who is supposed to support *Vāk* (Sarasvatī) and Padmālaya. This points towards ancient Sarasvatī (Survaya) and Dharon, the modern Padhawali which is derived from *Padmālaya*.

The only daughter of Bharaśiva Nāgarāja Bhara-Nāga was married to the son of Vindhya Śakti (Vākātaka). He got Nandivardan in dowry. Bharaśiva Nāga performed the Daśāśva-medha-yajña on the banks of the Ganges at Kashi. His relative Śrī Gupta built *vihāra* for the Chinese travellers near Mṛga Śikhāvana. This is mentioned by Itsing, a Chinese traveller.

The word *Nava Nāga* indicates the categories of Sarpa-Nāga-tribe as follows :

One Nandi Nāga who worshipped the Nandi of Lord Śiva—two—the Bharaśiva who put the idol of Lord Śiva on their heads—three—the Guptas who originate from the Nāgas. During *Mahābhārata*, the Andhakā, Vṛṣṇi, Yādava, Kukura and Bhoja—formed one union. Nāgarāja Prathu, the father of Kuntī ruled at Kāntipurī, also called Kuntī Bhoj. Being the follower of Nāgas Balarāma is depicted as the incarnation of Śeṣaśāyī. Accepting him as their Lord the Guptas called themselves as Parama Bhāgavata. The practice of carrying the seat of Dharaṇī Devī on their heads, is also found in the *Rāmāyaṇa*. Balarāma is also found carrying Nagar (the plough) on his shoulders. This tradition is also found in Bharaśiva.

The marital relations with the Licchavis irritated the Nāgas probably. Thereby at the time of Samudra Gupta accession to the throne of the *Tuḷa Kulaja* was disappointed. Samudra Gupta defeated the Acyuta of Ahikṣetra Nāgasena of Padmāvatī and Gaṇapati Nāga of

Narwar as they crossed their own limits. After returning from his imperial conquest, Samudra Gupta rooted them out completely as they tried to revolt again and merged their kingdoms in his own empire. After this he married his son Candra Gupta to Kubera Nāga indicating his kinship to the tribe.

The indications of Guptas being the Nāga—tribe are also found in Kālidāsa's *Kuntaleśvara—Dautyam*, in the preface of *Vāsavadattā* and the exposure of the idols of Nara Varāha of the Udaya Giri and the seal of Kumara Gupta II. To eradicate the power of Kuṣāṇas the capital was shifted from Kāntipurī to Padmāvātī. Therefore, the name Kāntipurī is not found in the other Purāṇas. During Gupta period it was shifted to Alran (Erikin). After conquest of Kuṣāṇas, they were staying at Nagod State. The various pillars, temples, inscriptions and coins of Gupta period are found in Madhya Pradesh rather than in Magadha. The Alran (Erikin) inscriptions give family welfare in comparison to Prayāga *Prasasti*.

Therefore, the original home of the Guptas is Madhya Pradesh.

—Author.

171. Mirashi, V.V. :—*The Date of Tivaradeva*.

JESI, VI, 1979, pp. 1-4.

The author examines Shastri's views and places before him four queries, summarised as under, to give their satisfactory explanation so as to accept the date 660-80 A.D. for Tivaradeva as proposed by him.

(1) The expression in the two grants of Viṣṇukunḍin Mādhavavarman are to be explained satisfactorily by Shastri in a way as to agree with the date suggested by him.

(2) In the light of the fact stated in the Sirpur inscription of Bālārjuna that Harshagupta's queen Vasatā was the daughter of Sūryavarman, the ruler of Magadha, Shastri should explain the matrimonial alliance of the Somavamśis and the Varmans of Magadha as no Sūryavarman of other than he who is mentioned in the Haraha Stone inscription of the Maukhari king Īśānavarman, dated 554 A.D. is known to have been ruling over Magadha towards the close of the 7th century.

(3) If Tivaradeva is referred to the period 660-80 A.D., Shastri will have to show how relevant is the description given by Hiuen-Tsang of the contemporary king of Dakṣiṇa Kosala which for the most part, agrees with what we know about Mahāśivagupta Bālārjuna.

(4) Tivaradeva is placed in 660-80 A.D., his brother's grandson Mahāśivagupta Bālārjuna will have to be referred to the period 720-80 A.D. In that case this is to be seen whether it is likely that Buddhism was flourishing in Chhatisghadh towards the close of the 8th century as disclosed by the ruins at Sirpur. - P.G.

172. Misra, Prafulla Kumar :—*Chuḍaṅga Gaḍa (Sāraṅga Gaḍa)*.

JIH, LVII, pts. 2-3, 1979, pp. 175-188.

The genesis of the fort of Cuḍaṅga shrouded in mystery is still on matter of controversy. Local tradition is also not unanimous. It is believed by some that Sāraṅga Gaḍa and Cuḍaṅga Gaḍa are two separate forts built by Sāraṅga Keśarī of Keśarī dynasty and Coḍagaṅga Deva of Gaṅga dynasty respectively. Some others believe that Sāraṅga Gaḍa and Cuḍaṅga Gaḍa are two names for the same fort. The fort was built by Lalātendu Keśarī and was called Sāraṅga-Gaḍa because the area was filled with lotus flower. The author is of the view that it is a single fort. Coḍagaṅga Deva or Curaṅga Deva was also known as Sāraṅga Deva, as the word *Sāraṅga* is the corrupt version of Curaṅga or Coragaṅga. The author reviews the close examinations of the fort and its surroundings with the help of a sketch map. The location of the fort shows that it was of great strategic importance to the kingdom of Orissa, especially to Abhinava Vārāṇasī Kataka in mediaeval period. For this it attracted the first attention of the invaders at different times. The rulers of Orissa since the days of Coḍagaṅga Deva paid all attention to maintain its impregnability. With the establishment of unchallenged and unquestioned supremacy of the Britishers over Orissa started the decline of the importance of the fort which being situated near Nandanakānana, a tourist spot, if properly maintained, may attract more tourists at present.—P.G.

173. Perumal, V. :—*The Tamil Society of the Saṅgam Age*.

BITC, 1978, pp. 13-26.

See under Sec. XIV.

174. Ramachandran, V.G. :—*The Real Date of Emperor Aśoka*.

JIH, LVII, Pts. 2-3, 1979, pp. 213-234.

The Purāṇic genealogy shows clearly that the Maurya dynasty ruled from 1463 to 1147 B.C. At the time of Alexander's invasion, i.e., 326 B.C. the ruler of Pataliputra was Candra Gupta Vikramāditya of the Āndhra Bhṛtya Gupta dynasty which ruled from 331 B.C. to 86 B.C. In Greek history the name Sandrocoitus applies to Candra Gupta Vikramāditya only and not to Candra Gupta Maurya whose date is 1463 B.C.

Sandra Cryptus is Samudra Gupta, son of Candra Gupta Vikramāditya, and not Bindusāra, son of Candra Gupta Maurya. The name of Aśoka is not at all found in Greek literature or history. The western theory that five kings of Greece are mentioned in Aśoka's Rock Edict XIII, is false. They are names of territories and not of kings. In a list of 16-17 boundaries five can not be singled out as kings. Kings' names can not be boundaries. It is so ridiculous. Once these five are accepted as states and not as kings, the only thread by which westerners fix Aśoka's date as of 268 B.C. falls to the ground.

The Vidhur Bijnor Seminar papers show that the preponderating evidence is that the Mahābhārata war took place in 3067 B.C. Sir William Jones's hypothesis as to Megasthenes' chronicles and Aśoka Inscriptions, are false. India's heritage speaks of emperor Vaivasvata Manu of 8576 B.C. of the *R̥gveda* codified by sage Vyāsa of 7000 B.C. of the *Rāmāyaṇa* epic of 4400 B.C., and of *Mahābhārata* ending in the great war in 3067 B.C. All this was anathema to western colonialists who based world chronology on Biblical creation in 4580 B.C. They deplored the epics as myth and cut down Aśoka's date by 1200 years. Aśoka, according to Ceylon chronicles, was born 218 years after the date of Buddha (1816 B.C.) who himself was born 1251 years after the *Mahābhārata* war (3068 B.C.). It took nearly 1200 years for Buddhism to decline having the need for a Śāṅkara's birth in 608 B.C. The striking absence of the practice of Maurya dynasty kings in following the coinage pattern of the Greeks clearly shows that they are not contemporaries of Alexander. Hence there is nothing incongruous in fixing that date particularly when it was in accordance with the date from the Purāṇas' astronomical data and linguistic archaeology.—P.G.

175. Rao, Hanumantha B.S.L. :—*Did Gautamīputra Sātakaṛṇi Perform Aśvamedha ?*

Jl, VII, No. 1, 1979, pp. 21-29.

The Sātavāhana dynasty rose to power at a time when a wave of ritualism was sweeping the entire subcontinent. Sātakaṛṇi I, the third king of the family excelled his North Indian contemporary Puṣyamitra Śūṅga by performing numerous Vedic sacrifices including *Aśvamedha* and *Rājasūya*. His queen Nāganikā participated in all the sacrifices and described herself as *yajñāhuta dhūpana sugandhayā*. One of the prince was named as Vedi Śrī. But this enthusiasm of Sātakaṛṇi and Nāganikā for rituals was not shared by their successors. In a recent paper presented at a numismatic seminar held at Nagpur University, in Nov. 1970 (Nagpur University, 1972), the author I.K. Sharma expressed the view that Gautamīputra Sātakaṛṇi performed *Aśvamedha* sacrifice. His assumption appears to have been based mainly on the horse type coins of Gautamīputra. The present paper establishes

that the evidence of inscriptions and numismatics and the evidence of the contemporary socio-religious developments as gleaned from literature and inscriptions do not warrant the view that Gautamīputra Sātakarṇi performed *Aśvamedha*.—A.D.W.

176. Rao, Mukunda :—*Trikaliṅgādhipati*.

JIH, LVII, Pts. 2-3, 1979, pp. 205-212.

The author, in the light of various epigraphical records, discusses the meaning of *Trikaliṅgādhipati*, i.e., the Lord of Trikaṅga. He finally concludes that even though the original intention was to carve out a grand empire, consisting of the three Kāṅgas which were being ruled under different royal houses, by Indravarma Gaṅga in his 39th year; however it seems to remain as an attempt for ever unachieved even by the mighty Gaṅga king Vajrahasta though he claims such a title. The term *Trikaliṅga* in its geographical extent seems to have localised and applied to the two adjoining districts of Ganjam namely Srikakol and Visakhapatnam. The eastern Cālukyas for a short time seem to have extended their power over Kāṅga as far as the borders touching North Kāṅga, i.e., upto Bhogapuram. During this period, besides Piṣṭapuram, i.e., South Kāṅga, there appears the existence of Madhyama-Kāṅga or Yellamanchili (Visakhapatnam district) and Uttara Kāṅga (Sri Kakol district and parts of Ganjam district) and thus indicating the existence of three divisions as informed by some of the east Cālukyan inscriptions.—P.G.

177. Salomon, R. :—*The Śivarājarājyābhīṣekakalpataru : A Sanskrit Text on Śivājī*.

JOIB, XXVIII, 1979, pp. 70-89.

The *Śivarājarājyābhīṣekakalpataru* (SRK) by Aniruddha Sarasvati Barve is extant only in a unique Devanāgarī manuscript of 13 folios in the government collection of the Asiatic Society, Calcutta. The manuscript is described by Haraprasad Shastri. Shastri quoted nearly 40 Ślokas from the beginning to the end of the text, but his transcripts are rather inaccurate. The SRK is further discussed by Jadunath Sarkar. To the best of knowledge however, neither Sarkar nor any other scholar to date has published the full text of the SRK.

The SRK is a description in eight branches (*śākhā*) of the circumstances surrounding the record, tantric coronation in the year 1683 A.D. the great Maratha king and warrior Śivājī. Śivājī was first consecrated by the famous Pandit Gāgā Bhaṭṭa according to the orthodox ritual, this event is well-recorded in other historic texts. But due to numerous ill

omens and disasters, by the failure to propitiate the deities of the tantric rites. Śivājī was therefore, persuaded to undergo a second tantric coronation, as described in *SRK*: Against his own minister's advice, Śivājī takes tantric instruction from the priest Nīścala. He received the secret mantra of the goddess Tripurā from him.—N.P.N.

178. Sastry, V. Sundara Rama :—*The Early Pallava King Simhavarman II and His Times*.

JL., VII, No. 2, 1979, pp. 1-22.

Simhavarman II was one of the greatest early Pallava kings whose role is very important in the early South Indian history. His penetrating influence was felt in Kārṇāṭaka and Andhra as he could establish paramountcy over the regions. But his place in early Pallava genealogy and chronology, not to speak of greatness, remained conjectural till recent times. In an author's earlier note (*Itihāsa*, Vol. VI, No. 2, pp. 21-41) on early Pallava genealogy and chronology, the king has been assigned to the period 436-478 A.D. The present paper discusses the problems of identification and assigning him his due place.—A.D.W.

179. Sharma, Sudarshan Kumar :—*Maurya-Sacīva of Mālavikāgnimitram of Kālidāsa—An Appraisal*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 105-115.

Mālavikāgnimitram of Kālidāsa, apart from depicting the love episode of Mālavikā and Agnimitra, depicts sober history of the times of the Śuṅga monarchs—Puṣyamitra, Agnimitra and Vasumitra. The author identifies the person characterised as *Maurya Sacīva* who is said to be a nearest kin to Yājñasena, the king of Vidarbha, in *Mālavikāgnimitram* (Act I. verse 7). On the basis of the events narrated in *Mālavikāgnimitram* and the *Harṣacarita*, the author identified the *Maurya Sacīva* of the *Mālavikāgnimitram* with Mitradeva who was released by Agnimitra on the occasion of victory of his son Vasumitra over the Yavanas and who later on killed Vasumitra amidst the actors.—B.K.

180. Shastri, Ajay Mitra :—*A Note on the Date of Tivaradeva*.

JESI, VI, 1979, pp. 5-11.

Shastri satisfactorily replies to all the four queries of V.V. Mirashi and concludes that there is absolutely nothing against a date for Tivaradeva in the second half of the century which accords well with all the known historical facts. He refers to his earlier interpretation of the reference to *Trivaranagara* met with in the Ipuru and Palamuru Plates.

The identification of Sūryavarman, the father of Vasātā, with the homonymous son of the Maukhari chief Iśānavarman is not based on any solid ground. Shastri suggests that some of the descendants or collateral members belonging to the family of Pūrṇavarman, who, according to Yuan Chwang, is said to have revived the Bodhi tree at Gaya after the cessation of Śaśāṅka's rule might have continued to rule in some part of Magadha or elsewhere, with the memory of their former rule over Magadha still lingering in their mind and giving them a sense of pride in days of faded glory. As regards Yuan Chwang's description of South Kosala and its king, Shastri views it as having no bearing on the date of Tivaradeva; finally there are definite archaeological evidences to show that Buddhism was flourishing in the Chhatisgadh region as late as the close of 8th century A.D.—P.G.

181. Shukla, Madan Mohan :—*The Hebrews Belong to a Branch of Vedic Aryans.*

JOIB, XXVIII, Nos. 3-4, 1979, pp. 44-57.

This paper tries to prove that the Hebrews belong to the branch of the Vedic Aryans. After a philological discussion on some Vedic terms having Hebrew counterparts, it concludes that the Hebrews were related to the Ṛgvedic Aryan tribe of Bharatas who, in their turn, were related to the Ayodhyān kings of the solar dynasty. The Sanskrit term *sāvitrī* the progeny of *savitṛ*, the sun, is philologically changed as Hebrew. The *Ṛgveda* essentially is the Veda of Bhārata which can otherwise be stated as 'the Vedas of Hebrews'. So the Bhārata-varṣa may be called as 'the land of Hebrews'.—A.C.D.

182. Singh, Birendra Kumar :—*The Dark Period in the Political History of the Early Cālukyas of Vātāpi.*

JOIB, XXX, Nos. 1-2, 1980, pp. 117-121.

See Under Sec. VIII.

183. Sircar, D.C. :—*Genealogy and Chronology of the Viṣṇukunḍins.*

Jl, VII, No. 1, 1979, pp. 1-20.

See Under Sec. IV.

184. Talukdar, J.N. :—*The Non-Aryans of the Ṛgveda.*

JASC, XXI, Nos. 3-4, 1979, pp. 50-52.

In *Ṛgveda*, the hymns were addressed to their gods by the Āryas seeking divine help against enemies. When an enemy was vanquished, the god or gods invoked were given the credit for the deed. From

these hymns, over the 40 names of such enemies are available. These prayers were mostly addressed to Indra who is known as *dasyuhan* (killer of *dasyus*). He was sometimes invoked by an Ārya against his Aryan enemies. Therefore, some of these 40 names perhaps include Aryan foes also. These enemies may be categorised into four groups, *Dasyus*, *Asuras*, others than *Dasyus* and *Asuras*, and the hostile tribes. Yāska on etymological ground, considers that six of these names should be interpreted as cloud. Some commentators are inclined to add six more names to this category. Therefore, Indra's fight with these enemies using his *vajra* can be regarded as an imaginary description of a natural phenomenon. The author views that all the names can be derived in Indo-Aryan, language of the Aryans and it is reasonable to presume that the people who bore these names spoke this language or an allied dialect. This further shows that Āryas were an indigenous people and not outsiders. The great difference between the *Dasyus* and Āryas was their religion.—P.G.

185. Tripathi, R.P. :—*The Historicity of the Mālavikāgnimitram—A Re-examination*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 53-59.

On the basis of the available epigraphic and numismatic evidences, the similarities in the career of Candragutpa II Vikramāditya and Puṣyamitra Śuṅga as well as the repeated references to queen Dhārīṇī (to be taken as a family name and not as a real name) in the *Mālavikāgnimitram*, the author of the present paper suggests that Kālidāsa took the theme of this drama from the happenings of the post-Mauryan epoch and made it suggestively resemble with the conditions of his own time by lending colours to it with his fertile imagination.—B.K.

186. Zambare, V.T. :—*Durduka, Duhika and Dhūka*.

CASS, V, No. 7, 1980, pp. 209-211.

The *Bālarāmāyaṇa* gives Durduka as the name of Rājasekhara's father, whereas it is Duhika according to Viddhaśālabhañjikā. Rājasekhara says that his father was *mahāmantrin* but he does not mention the name of the king whose minister he was. The copper-plate of Balavarman ends with the words *Svahastah Śrīdhīkā* (the correct form expected here is *Śrīdhīkasya*). This shows that the grant recorded in this copper-plate was made with the approval of Dhūka who was some high official appointed by the king Mahendrapāla of Kanauj to supervise the country ruled over by Avanivarman. The high official (Dhūka) may be the same as the father of Rājasekhara.—G.U.T.

VII. INDIA AND THE WORLD

187. Piano, S. and Spera, G. :—*Puranic Studies in Italy*.

Pur., XXII, No. 2, 1980, pp. 122-156.

This paper provides a detailed information of the Purāṇic studies done by the Indologists in Italy. This paper consists of three parts—viz. 1. The early period, 2. A new approach, and 3. Purāṇic studies today. The first part gives an elaborate account of the Purāṇic work done by Italian Indologists beginning from E. Teza and F. Hall (1864-68). The second part is divided into two sections of which the section A presents a long account of the works of Mario Vallauri (1887-1964) and the section B devotes itself to the contribution of other Italian Indologists of the early as well as medieval part of this century. The third part also gives a precise information of the research works being conducted there these days on the field of Purāṇa. —A.C.D.

188. Puri, B.N. :—*Kṛṣṇa and Kṛṣṇaism Across India*.

BMA, XXI–XXII, 1978-1979, pp. 91-95.

See under Sec. XII B.

189. Sternbach, Ludwik :—*Le Vyāsa-Subhāṣita-Saṃgraha Anthologie Sanskrite Unique comme à Ceylan et à la Thaïlande. (The Vyāsa-Subhāṣita-Saṃgraha : A Unique Sanskrit Anthology Known Also in Ceylon and Thailand). (In French)*.

JA, CCLXVII, 1979, pp. 373-448.

A critically edited anthology popular in South India, Śrī Laṅkā, Thailand, also in some places in Mangolia, was first published in Kāśī Sanskrit Series in 1969. About eighty percent of the verses given in this anthology can be identified in Sanskrit sources which proves that this anthology was of Sanskrit origin. It is thought to have been compiled in 14th or 15th century for many verses included in it and attributed to *Vyāsa-śataka* occur in *Saṃskṛta-Sūkti-Ratnākara*. Attached tables showing correlation of different maxims of *Vyāsa-subhāṣita-saṃgraha* and texts in old Javanese and other non-sanskrit sources, as well as a table of correspondence of different texts. They prove that Ceylonese *Vyāsakāvya* and the Siamese *Vyāsakāra-śataka* are identified, but that the Siamese text of the *Vyāsakāra-śataka* stands nearer to Ceylonese *Vyāsakāvya* than to the Sanskrit *Vyāsa-subhāṣita-saṃgraha*. —N.D.G.

VIII. LAW, POLITY AND ADMINISTRATION

190. Bhattacharya, N.N. :—*The Social and Political Background of Mahāvīra's Teachings.*

JJVB, V, Nos. 7-8, 1979, pp. 36-40.

A.L. Basham while dealing with the history of the Ājīvikas suggested that the doctrines of the Gośāla, Purāṇa and Pakuḍha were aspects of a single body of teachings. However, it appears that this holds good in the case of all their contemporaries including the Buddha and Mahāvīra. It is because the Buddha, Mahāvīra and their contemporaries belonged to the same region and were overwhelmed by the stupendous social transformation of the age, the collapse of the tribal institutions, the rise of new values ushered in by the state-powers and the new forces of injustice and untruth.

Regarding the cravings for wealth and power, by which class societies are characterized, Mahāvīra said : 'They who long for greed and carnal desire are overcome by great pain. Having acquired the wealth they will desire to enjoy it. But their heirs divided it away causing pain to them.'

Although Mahāvīra differed from Buddha in many respects, the ruthless form of exploitation and misery of his age aroused in him the same feelings shared by his illustrious contemporary. The real economic cause of the disintegration of tribal society, the rise of new social forces and economic classes and the growth of the states on the ruins of the pre-class tribal equality did not escape their notice. They offered to the people of their times suitable illusion of ancient tribal communism which was getting trampled. Both the teachers established the *Saṅgha* modelled on the pattern of tribal democracies.—A.D.W.

191. Derrett, M. Duncan. J. :—*Some Features of Public Law in Smṛti Sources.*

Br. V, XLII, 1978, pp. 1-31.

The ancient Hindu law concerned itself with private law and showed lack of interest in public law. However, *Dharmaśāstra* in due course, attempted to embrace public law by recognising the ruler's powers as well as duties. As such the first feature is an adhoc status and indirect

approach. These are available in some *Nibandha's Vyavahāra* chapters as appendices. These sections are entitled as *aparādhas*, *padas* and *chalas* appear as extensions of the powers of the king by the *śāstra* itself. Compares the lists of *aparādhas*, *pada*, *chalas* as detailed by Pitāmaha, *Smṛticandrikā*. Samvarta Nārada and Bṛhaspati in details. The observations made are : (1) There had been continued traditions of *Prakīrṇaka* (2) Nārada felt a need for an addition of *aparādhas* (3) Pitāmaha extended them to *padas* and *chalas*. (4) The public law was introduced by the Śāstrins as a genuine discipline jurisdiction of the king and as such was tacked on at the end of the *padas*, *aparādhas* and *prakīrṇaka* in a manner of fragments.—N.K.S.

192. Mani, B.R. :—*Kauśāmbī Coins from Saton : Political Implications*.

JNSI, XLI, Pts. 1-2, 1979, pp. 127-129.

See Under Sec. IV.

193. Singh, Birendra Kumar :—*The Dark Period in the Political History of the Early Cālukyas of Vātāpi*.

JOIB, XXX, Nos. 1-2, 1980, pp. 117-121.

The death of Pulakeśin II resulted in complete confusion in the political history of the early Cālukyas of Vātāpi as is evident from the later inscriptions. The author gives the opinions of various scholars in this regard and thinks that after the sudden death of the king in A.D. 642, his sons claiming the throne, declared themselves as kings in their respective territories which were assigned to them by Pulakeśin II to govern as viceroys. It may be suggested that the period intervening the death of the Pulakeśin II and the accession of Vikramāditya (642-55 A.D.) witnessed a sort of civil war among the sons of the former. Vikramāditya finally curbed the fissiparous tendencies and rehabilitated its former glory and prestige to its fullness with a new era of empire building and all round progress.—S.B.S.

194. Sullere, Sushil Kumar and Sushil :—*Prācīna Bhāratīya Praśāsana meṁ Istriyoṇ kī Bhūmikā. (Contribution of Women in the Field of Administration in Ancient India). (in Hindi)*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 139-146.

Authors throw light on the contribution of women in the field of administration from the Vedic time to the medieval period on the basis of ancient literary and archaeological sources. Ancient literature speaks about the training of women in the field of Science, Philosophy,

Fine Arts and as well as Military Science and Administration. The study of coins, inscriptions and literature points out that queens were helping their husband kings in their administration. There are also several examples of ruling women as the patrons of their minor children. We have references which show that at times, women also worked as spies and escortesses and fought in the battlefields.—B.K.

195. Thakur, Vijaya Kumar :—*Changing Patterns of the Form and Distribution of Landed Property in Ancient India.*

JL., VIII, No. 2, 1980, pp. 39-52.

See Under Sec. XIV.

196. Thakur, Vijay Kumar :—*Indian Expansion in South-East Asia : A Study in Economic Factors.*

JOIB, XXIX, Pts. 3-4, 1980, pp. 240-251.

The present paper is an attempt to find out the *raison d'être* of the colonial development, i.e., the establishment of Indianized states in South-East Asia. The author refers to various theories propounded by scholars like Majumdar, Coedes, Sylvain Levi, C.C. Berg, B.N. Luhiya, Van Leur and others regarding the eastward expansion in the early centuries of the Christian era. However the present author feels that none of the theories propounded to explain the Indian expansion can bear the test of scrutiny as the theorists seem to have completely ignored the contemporary socio-economic conditions in India which were primarily responsible for the expansion of Indian culture in South-East Asia. The revival of Brahmanism in the Gupta period might have forced the Buddhist monks to go elsewhere to spread their ideas and beliefs. The epigraphical evidence of the fragmentation of land in Bengal indicates that the pressure on land was great and this also might have resulted in the migration of the people from Bengal to the South-East Asian countries. Due to such socio-economic conditions, the *śāstric* injunctions against sea voyages were ignored and even the Brāhmaṇas crossed the sea, in a majority of cases, never to return again.—P.G.

197. Verma, O.P. :—*Ancient Guilds and their Activities in Madhya Pradesh.*

PPB, VI, No. 1, 1978, pp. 21-30.

The guilds, the local democratic organizations were evolved in ancient India much before they appeared in the European countries. Economical group organisation came into existence here as a common

form of life of a group. References to such groups are abundantly found in the Indian literature quite from the Vedas.

The Mandasor inscription mentions a powerful and prosperous guild of weavers that was able to build a sun temple at Daśapura (modern Mandsaur) in 436 A.D. and also rebuild it in 472 A.D.

The author also deals with other inscriptions which refer to such type of social organisations in Madhya Pradesh of those days, which were able to protect common interests of the society. Such guilds might have been a meeting centre of people of every walk of life.—A.C.D.

IX- LINGUISTICS AND GRAMMAR

198. Aklujkar, Ashok :—*The Number of Kārikās in Trikāṇḍī Book II.*

Br. V., XLII, 1978, pp. 142-163.

The author attempts to solve the textual problems by defining the nature of the second book of the *Vākyapadīya*, a grammatical treatise of Bharṣhari. He chiefly deals with the placing of verses in the *kārikā* as well as in the *vr̥tti* portions. Mostly on the basis of internal and partly on external evidences, he concludes that the number of verses originally intended for inclusion in the second book of *Vākyapadīya* could not have been more than 471, notwithstanding the manuscripts that present the main text of this book as one consisting of 490 verses.—A.C.D.

199. Bhate, S. :—*Treatment of Roots Dīdhī and Vevī in Pāṇini's Grammar.*

CASS, V, No. 7, 1980, pp. 7-12.

The present Pāṇinian *Dhātupāṭha* contains the roots show *dīdhī* and *vevī* in the list of the roots belonging to the second class of conjugation. The attested forms of these roots show that a majority of the forms contradicts with what has been laid down by Pāṇini and his followers with regard to these roots. After studying the treatment of these roots in Pāṇinian grammar, it seems that difference of approach towards various forms of these roots might have led some grammarians to formulate the rules regarding them which were probably later incorporated in Pāṇini's system.—G.U.T.

200. Bhate, S. :—*The Character of the Middle.*

CASS, V, No. 7, 1980, pp. 81-87.

The implication of the middle is that the action or state affects the subject of his interest. One of the primary uses of the middle in all languages which use it is to denote the reflexive sense. The reflexive use of middle is also found in some causative constructions. Already before Pāṇini the respective provinces of *ātmanepada* and *parasmaipada* no longer remained watertight compartments and the process of contamination had already started. In the post-Pāṇinian period the distinction between the two is almost effaced. Nevertheless the detailed treatment of the variety of meanings ascribed to the *ātmanepada* make us think that Pāṇini had correctly understood the essential character of the middle.—G.U.T.

201. Bhattacharya, R.S. :—*Import of the Word Śīśukrandiya in Aṣṭādhyāyī*, IV, 3, 88.

Rm., X, Nos. 1-2, 1978-79, pp 21-22.

The word *Śīśukranda* means the crying of children as is evident from the remarks of the commentators. The plural number used in the word *śīśu* in the comments of the commentators undoubtedly shows that the word *śīśu* can not be taken as referring to a particular *śīśu* (child). Pāṇini would not have used the general word *śīśu* had he meant a particular child, i.e., Kṛṣṇa. Puruṣottama in his *Bhāṣyavṛtti* rightly informs us that *Śīśukrandiya* is a medical work that deals with the crying of the children. The view is subscribed by Monier-Williams also. It appears that the word *kranda* alludes to child disease as may be proved by the frequent use of the word *krandana* and its synonyms in the *Āyurveda* treatises dealing with child diseases which fall under the division called *Kaumārabhṛtya*. It is interesting to note that we find frequent use of the word *śīśu* in the *Āyurveda* works dealing with child disease and its treatment.—P.G.

202. Dash, D.C. :—*Candra and the Asaṃjñaka Vyākaraṇa*.

CASS, V, No. 7, 1980, pp. 187-197.

Among the ancient works on Sanskrit Grammar some works contain the line *Candropajñam asaṃjñakam vyākaraṇam*. It conveys the sense that Candra does not use the technical terms in his grammar. Following are possible justifications for Candra grammar being called *asaṃjñaka*. (1) Candra does not use the word *Samjñā* (with a few exceptions) where Pāṇini has it. (2) Candra does not use the technical terms when compared with the practice of the early grammarian, who did make use of it whether Pāṇini's or their own (3) Candra does not use Pāṇini's technical terms when they are found difficult, the benefits thereby secured by Candra being (a) economy, (b) clarity and (c) simplicity despite his failure in a few cases in achieving the desired end.—G.U.T.

203. Das, Ayodhya Chandra :—*Vaidikasya Das-dhātoḥ Mukhyārthaḥ*. (*The Primary Meaning of Vedic Root Das*). (in Sanskrit).

VS, XVI, Pts. 3-4, 1979, pp. 40—52.

In the Vedic Literature, there are uses of a number of derivatives of \sqrt{das} . Amongst them *dāsa-* and *dasyu-* are very widely applied. The radical connotation of *dāsa-* is one who finishes a task while *dasyu-* is one who does away with wealth. This root is an Indo-European

root. Some cognates of this root may be traced in ancient Greek and even in modern English. Originally, the root *das* seems to have been used to convey a destructive meaning like to eradicate or even to set on fire. In addition to this, it is also probable that the modern Sanskrit roots *das*, *daś*, *daṁś*, *dah* and *drś*, etc. are the later developments of this ancient vedic root.—Author.

204. Deshpande, Madhav :—*Pāṇinian Grammarians on Dialectical Variation*.

Br. V., XLI, 1978, pp. 61-114.

The discussion opens with the two phrases treated by Pāṇini, i.e., *bhāṣā* colloquial speech, and *chandas* speech of the Vedic texts stating that the rules of *Aṣṭādhyāyī* are applicable to both. *Bhāṣā* is taken as a dialect. The study includes the manner in which Kātyāyana and Patañjali handle the dialectical specifications in Pāṇini's grammar. Attempts to reveal post-Pāṇinian developments in the linguistic situations and the changing attitudes concerning the functions of grammar. Concludes that the historical situations explain for the Sanskrit language and its grammarians to get themselves enwrapped into formalism of linguistic theory. It is termed as fossilization of Sanskrit as a classical language in post-Pāṇinian period. The reasons put forth at the end are that the first three sages Pāṇini, Kātyāyana and Patañjali as *lakṣyaikacakṣuṣkāḥ* : those whose eyes are fixed solely on the linguistic usage to be described, i.e., a stage where grammar followed language. Later the dialectical limits had no significance.—N.K.S.

205. Laddu, S.D. :—*A Lexical Analysis of Vākya*.

CASS, V, No. 7, 1980, pp. 199-207.

While Kātyāyana defines a sentence as containing one Verb (*ekatiṅ*) he himself is found illustrating a *vākya* with or without the use of a verb. Hence the conclusion is irresistible that both Kātyāyana and Patañjali view a *vākya* as a semantically coherent statement or expression which may or may not contain a verb or the modifiers of action.—G.U.T.

206. Levitt, Stephan Hilmyer :—*Kālidāsa's Compounds in Abhijñāna-śākuntala and Vikramorvaśī*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 16-35.

Relates that the compounds of the form *Abhijñāna Śākuntalam* and *Vikramorvaśī* used as titles of the plays of Kālidāsa generally have presented a problem to translators, lexicographers and editors. These

have been explained as *uttarapadalopa* quoting Indian as well as Western scholars. The author in the present paper presents two alternative solutions that base themselves on an observed alteration in the titles of Kālidāsa's *Abhijñānaśākuntala* and *Vikramorvaśī*. For *Abhijñānaśākuntala* the alteration is between *Abhijñānaśākuntalā*, *Abhijñānaśākuntala*, *Abhijñādaśākuntala*. For *Vikramorvaśī*, the alteration is between *Vikramorvaśī* and *Vikramorvaśīya*. Feels that the rules expressed in *Aṣṭādhyāyī* 4.3.87 and 4.3.88 are pervasive in Sanskrit literature. Through these rules we may provide simple explanations for the variations that occur in the titling of Kālidāsa's two plays placed under discussion here as well as in the titling of a large number of other plays. Concludes with references from Kuntaka's *Vakroktijīvita* and Bhoja's *Śṛṅgārāprakāśa* as to general rules of titling the plays in consonance with Pāṇini's rules.—N.K.S.

207. Malik, Madhusudan :—*Contraction in Pali*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 65-69.

Contraction of words plays an important part in the formation of many Pali words. It has been observed with all stages in the development of the Pali Language. Contractions occur in all positions—initial, medial and final. In this paper the author has tried to collect as many contracted forms as possible from the Pali literature and has attempted to bring them under certain principles. Also refers to instances that have defied all rules of generalisation alongwith their isolated characters. Generalizations put forth are :—

aya > *ā*, *aya* > *e*, *aya* > *e* (causative), *aya* > *e* (denominative), *ayi* > *e*, *ayi* > *e* (through stages), *āyi* > *e*, *āyi* > *e*, *āya* > *e* (in technical terms), *āya* > *a*, *āya* > *e*, *āya* > *e* (at the end), *aya* > *e* (numerals) *ava* > *o*, *ava* > *o* (preposition), *ava* > *o* (prefix), *avā* > *ā*, *avi* > *e* (through stages), *iya* > *ī*, *apa* > *o* (preposition), *āpaya* > *āpe*, *aṃsa* > *āsa*, *iṃ* > *ī* and *saṃ* > *sā*.—N.K.S.

208. Pandit, M.D. :—*A Concordance of Vedic Compounds Interpreted by Veda*.

CASS, V, No. 7, 1980, pp. 17-31.

Though a compound can be dissolved in more than one way, the meaning of the compound differs according to the way it is dissolved. In the Vedic literature we find that some compounds are dissolved by the Veda itself. The Vedic compounds are sometimes dissolved by the *Brāhmaṇa* texts and can be dissolved by us applying the Pāṇinian grammatical rules. In these situations the explanation or interpretation given by the Veda proper seems to be most reliable, true and natural.—G.U.T.

209. Pandit, M.D.: — *A Concordance of Vedic Compounds Interpreted by Veda—II.*

JUP, No. 43, 1978, pp. 125-139.

It is a detailed study of some Vedic compound terms. In fact, a compounded term may be explained in many ways by disjoining it differently. But, this method may sometimes hinder a reader from finding the true meaning of a compound in which the term was actually used by the poet.

In the sphere of the Vedic literature it is necessary to find out a way through which the seers' intentions are definitely arrived at. For this purpose the author makes an attempt to ascertain the purport of some Vedic compounds by discussing other Vedic lines consisting of the same terms. The author assumes this method to be superior to the other ways of explanations like Pāṇinian or Brāhmaṇic method of interpretation.

Accordingly, the author explains the compounds; *ākṣitavasū* (RV, VIII, 49.6), *akṣṇayāvan* (RV, VIII, 7.35) *avasjū*, *śārman*, *ādabdhavrata-pramati* (RV, II. 9.1.) and so on; by quoting a large number of *mantras* from *R̥gveda* and, sometimes, corroborating them with such lines from different texts of the Vedic literature.—A.C.D.

210. Shukla, J.M. :—*The Concept of Kriyā Among the Vaiyākaraṇas.*

Vid., XXIII, No. 1, 1980, pp. 47-60.

The scholar discusses, here, in detail about the concept of *kriyā* as assumed by the grammarians who ultimately identify the action with the Great Being (*mahāsāmānya*) or the Word Absolute (*Śabda tattva*). *sādhya* (object), *sādhana* (means) and *phala* (fruit) are all one. In fact, an *ākhyāta* expresses action besides time, person, aspect, number and means. Even then, the action is the principal purport of an *ākhyāta* because it is something to be brought about. In this sphere, some grammarians seem to be under influence of Mīmāṃsakas who assume that a root signifies both the fruit and the action while the suffixes express the object and also the agent.

According to Kaundabhaṭṭa, *vyāpāra*, *bhāvanā*, *kriyā* and *utpādana* are all synonymous and mainly signify an action. Some grammarians strictly reject the opinion of Mīmāṃsakas who assume that the fruit is the meaning of a root while the action is signified by a suffix. Otherwise, the concept of distinction between a transitive and an intransitive verb and also the definition of *ākhyāta* as given by Yāska will not be possible.—A.C.D.

211. Sil, H.C. :—*A Study of the Verb Forms in the Critical Edition of the Sabhāparvan of the Mahābhārata*:

JASC, XXI, Nos. 3-4, 1979, pp. 55-86.

The study is based upon the text of *Sabhāparva* which was critically edited for the first time by Franklin Edgerton in 1944. The author hopes that the material collected will prove sufficient and diversified enough to give a general idea of the epic grammatic forms although the investigations are confined to a single *parvan*. The study contains a complete list of the verb-forms, normal or Pāṇinian, and peculiar or un-Pāṇinian, which have been found to be actually occurring in the critically edited text. At the end, there is an appendix which contains a list of the characteristics shown by the un-Pāṇinian verb-forms which, too, have been cited with the specific reference(s) under the respective characteristics. The list of verb-forms has been prepared on the model of Whitney's Roots, verb-forms, and Primary Derivatives. *Sabhāparvan* possesses many verb forms that are not found in Whitney's Roots. The author has also made a few short statements about the actual state of conjugation of a root. He has also noted the frequency of different forms. —P.G.

X. LITERATURE AND RHETORICS

212. Agarwal, M.M. : *Bhāvaprakāśanasya Vaiśiṣṭyam. (Peculiarity of Bhāvaprakāśana). (in Sanskrit).*

Sag, XVIII, Pts. 1-2, Samv. 2037, pp. 161-175.

Bhāvaprakāśa is a work on dramaturgy composed by Śāradātanaya of 13th cent. A.D. This work consists of ten chapters which deal with different aspects of dramatic art. This work though takes almost all earlier views of its predecessors yet its contribution cannot be denied. The fresh elements on dramaturgy given by Śāradātanaya stand inevitable in this sphere till today.—A.C.D.

213. Bhat, M.S. :—*A Short Account of the Vidhāna Literature.*

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 75-84.

This paper gives a short account of the *vidhāna* literature which primarily denotes *vidhi*, sacred precept as well as sorcery practice. This literature chiefly tends to prove the efficacy of the Vedic *mantras* for accomplishment of various material gains. Through various evidences, the chronological order of this literature can be determined as *Rgvidhāna*, *Sāmavidhāna* and *Yajurvedhāna*. These works must have been composed between 5th and 3rd century B.C.—A.C.D.

214. Bhuria, Kusum :—*Nāyikā Śakuntalāyā Nāṭyaśāstrīyam Caritra-viśleṣaṇam (A Dramaturgical Analysis of the Characteristics of the Heroine Śakuntalā). (in Sanskrit).*

Sag, XVIII, Pt. 4, Samv. 2037, pp. 1-6.

In this paper, the scholar presents an analytical study of the character, Śakuntalā, the heroine; *Abhijñānaśakuntalam* of Kālidāsa. This study is mainly based on the rules of analysis set by Muni Bharata in his work, *Nāṭyaśāstram*. Here, the characteristics of the heroine is elaborately examined through the seven-point dramatic rules, i.e., *prakṛtibheda* (type of nature), *ācaraṇa* (behaviour), *sāmājika-pratiṣṭhā* (social status) *kāmaśā* (passion) *śīla* (conduct) *aṅgaracanā* (outer appearance), *antaḥ-prakṛti* (inner appearance), and *anyādhāra* (other peculiarities).—A.C.D.

215. Bhuria, Kusum :—*Kālidāsiya-rupakeṣvekoktiḥ*. (Monologue in the Dramas of Kālidāsa). (in Sanskrit).

Sag., XVIII, Pt. 4, Samv 2437, pp. 7-14.

The scholar presents a critical discussion on *ekokti* in the dramas of Kālidāsa. *Ekokti*, a technical term in the Sanskrit dramaturgy, means a monologue through which a character expresses his or her emotional feelings created by the environment. It is neither an answer nor is a question. It often plays a prominent role in a drama. It cannot be taken identical to *apavāritaka* (aside), because in *ekokti* the dialogue is heard by all the characters present in the stage while in *apavāritaka* it is not heard by them.

Later, the scholar collects a number of illustrations denoting ideas, feelings and emotions from the three noted dramas of Kālidāsa viz. *Mālavikāgnimitram*, *Vikramorvaśīyam* and *Abhijñāna-śākuntalam*.—A C.D.

216. Chatterjee, Asim Kumar :—*The Brhatkathākośa of Hariṣeṇa*.

JOIB, XXVIII, 1979, pp. 7-12.

The *Brhatkathākośa* also known simply as the *Kathākośa*, is one of the most interesting and important story collection of the early medieval period. Unlike many early Indian authors he was endowed with a high historical sense and this is proved by the fact that he had completed his work in 931 A.D. Hariṣeṇa has given the name of the reigning overlord in his *Prasasti*, the king Vinayadhikapāla, who is obviously the Pratibāra Vināyakapāla. Hariṣeṇa's *prasasti* in this work proves that Vināyakapāla's suzerainty extended upto Vardhamāna in the West, because it was at this town that our poet composed his *Kathākośa*. In this famous town there was other Digambara Jaina poet who completed his work *Harivaṃśapurāṇa* in the year 783 A.D. According to the testimony of the poet himself his *Kathākośa* is based on the *Prakrit Ārādhana*, probably composed in Gupta period. There is, however, with little doubt and as seen from the work itself, Hariṣeṇa although a Digambara seer, this work of him is an invaluable source book for the study of society, religion and historical geography of the early medieval period.—N.P.N.

217. Chaturvedi, Mithilesh :—*Bhartṛhari on the Number of Words to be Compounded Simultaneously*.

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 115-131.

The author gives a systematical study on the word *compound* in Sanskrit which enables the compounded words to express a single meaning, sometimes different one, instead of their own. He briefly

discusses the problem whether a compound comprising more than two members is made simultaneously or by groups. He analyses the views of Sanskrit grammarians, from Patañjali onward, on this point showing the various aspects of this problem as raised by the grammarians and also the solutions given by them. But, the author chiefly tries to estimate the view of Bhartṛhari by comparing those of other grammarians.—A.C.D.

218. Dave, K.D. :—*Śrī Karuṇa Śaṅkara Prabhuji Pāṭhaka and His Work Śrī Kṛṣṇakumārābhyudayam*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 129-137.

The author introduces a comparatively less known Paṇḍit Śrī Karuṇa Śaṅkara Prabhuji Pāṭhaka of Bhavnagar (Saurashtra). He was the Principal of Juvan Sinhaji Sanskrit Pāṭhaśālā in the beginning of this century. Bhavnagar was a native state at that time under the rule of Maharaja Bhavasimhaji. Paṇḍit Karuṇa Śaṅkara Prabhuji has written a drama '*Śrī Kṛṣṇakumārābhyudayam*' on the occasion of the birth of the eldest Prince Śrī Śrī Krishna Kumar Sinhaji. The drama is divided in four acts having five songs in Sanskrit in different *rāgas*. A Gujarati translation is also printed alongwith the Sanskrit text. The drama was published in V.S. 1969 (1913 A.D.). A copy of this drama is available in the collection of the library of Śaṅkarāśrama of Morvi.—B.K.

219. Eck, Diana L. :—*A Survey of Sanskrit Sources for the Study of Vārāṇasī*.

Pur., XXII, No. 1, 1980, pp. 81-101.

The city of Vārāṇasī has been described and praised in Sanskrit literature for over thousand years. The paper is a survey of the major places in which the myths and hymns of the city occur, particularly in the Purāṇic corpus and in the *Nibandha* literature. The genre of literature termed as *Māhāmya* : praise or glorification had not yet been examined with the close scholarly attention it deserved. The author has discussed, in brief, the matter regarding the Purāṇic texts—their authenticity and origin etc. which expound the *māhāmya* of the city of Vārāṇasī, also called Kāśī. Avimukta, Ānandavana and Rudrāvāsa etc. The author has confined his attempt to some of the sources as we know that all the sources combined together are many and they present thousands of lines of mythical, ritual, geographical, theological, hymnic and historical material.—P.G.

220. Jain, J.P. :—*Jaina Sāhitya aurā Kalā meṃ Kṛṣṇa*. (*Kṛṣṇa in the Jaina Literature and Art*). (in Hindi).

BMA, XXI-XXII, 1978-79, pp. 43-48.

See Under Sec. II.

221. Joshi, J.R. :—*Buddhist Sanskrit Literature and the Sanskrit Lexicons*.

CASS, V, No. 7, 1980, pp. 89-97.

Many Buddhist philosophical works written in standard Sanskrit are available. In the Sanskrit Dictionary on Historical Principles being prepared at Deccan College (Poona) Buddhism is one of the 25 classes of subjects in the Dictionary. From the Dictionary of the Buddhist Hybrid Sanskrit (Edgerton) only those words are taken which are not available in the corpus of the new dictionary, either as complete entries or as having a new meaning. Words which are not of Sanskrit phonology are not taken up.—G.U.T.

222. Levitt, Stephan, Hillyer :—*Kālidāsa's Compounds in Abhijñāna-Śākuntala and Vikramorvaśī*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 16-35.

See Under Sec. IX.

223. Meera, S. :—*Catharsis and Rasa Realisation in Tragedy*.

AORM, XXIX, Pts. 1-2, 1980, pp. 1-4.

The correlation of the theories of Catharsis by Plato of the west and of the realization of *rasa* by Indian critics in the east, is discussed. Here, the western poet is rather briefly discussed where as the eastern aspect is elaborately thought of. It is concluded that the real correlation between these two theories lies in the externalisation and sublimation of baser part of man and in elevating the tragic spectacle into self-forgetful bliss.—A.C.D.

224. Mesquita, Roque :—*Yāmunamuni : Leben, Datierung und Werke*. (*Yāmunamuni : Life, Date and Works*). (in German).

WZKSO, XVIII, 1973, pp. 177-94.

Most of the information about Yāmuna's life provided by the early Vaiṣṇava literature is legendary and sometimes even contradictory. This makes a historical investigation about the events of his article

life almost impossible. Concerning the year of his birth the present article comes to the conclusion that the year traditionally accepted (917 A.D.) cannot be correct, since an inscription states 966-67 as the year of his birth. After critical analysis of this inscription, it is tried to prove that the birth-year referred to there must be historical. The inscription does not mention the year of his death. But there are no reasons to call in question the traditional accounts about his death which should have taken place in year 1038. According to this calculation Yāmuna must have died at the age of 72. This span of life seems to be more probable than that claimed by the traditional accounts.

Not all the works of Yāmuna have come down to us. On the other hand, some of his extant works are incomplete since considerable parts of the texts are missing. This is true of the three *siddhis* which tradition considers as three parts of a single work the *Siddhitrāyam*. That the order of these *siddhis* in the *Siddhitrāyam*—*Āmasiddhiḥ*, *Īśvarasiddhiḥ* and *Samvitsiddhiḥ*—does not correspond to the order in which they were composed, is proved by the cross references in these three works. This is a clear argument that they were originally three independent works. Accordingly, Yāmuna must have composed the *Samvitsiddhiḥ* first, then the *Āmasiddhiḥ* and lastly the *Īśvarasiddhiḥ*.

The reason why tradition placed the *Āmasiddhiḥ* at the head of the *Siddhitrāyam* seems to be the fact that only this work has an uncorrupted beginning with a *maṅgala* verse. The traditional compilation of these three *siddhis* under one title must have begun very early : Veṅkaṭanātha, for example, knows about it.

Though a chronology of all the works of Yāmuna is not possible for lack of more evidence, a chronology of some of them is attempted on the basis of internal arguments. Author.

225. Mishra, R. :—*Uttarameghe Kālidāsaprayukta-Strīvācakośabdāḥ* (Synonyms of Women Used in Uttaramegha of Kālidāsa). (in Sanskrit).

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 169-180.

This paper chiefly aims at discussing a number of terms artistically used by Kālidāsa in his works, especially in *Uttaramegha* to signify various fascinating aspects of a *nāyikā*. These terms play a great role in attracting the mind and heart of a reader by suggesting the best suited aspect of women in accordance with the context, though they apparently seem to be as mere synonyms of women. By citing a number of quotations from several works of Kālidāsa, this paper sheds light on the

appropriateness and meaningfulness of these terms which are used to cast a variety of shades in their meanings. These terms, though are very simple and familiar by nature, are much strong to unveil the inner nature of their character.—A.C.D.

226. Mohanty, S.S. and Dash, S.C. :—*The Titles, Date and the Contemporaries of Kṛṣṇānanda Kavirāja, the Author of Sahṛdayānanda Mahākāvya*.

BV, XXXIX, No. 4, 1979, pp. 39-42.

The paper intends to discuss the date, the contemporary Sanskrit scholars and kings, and the meaning of the different titles of Kṛṣṇānanda Kavirāja who is posterior to Śrīharṣa. Viśvanātha Kavirāja and Kṛṣṇānanda Kavirāja both have praised their patron king Narasiṃha Deva IV. The example *Kaliṅgaḥ Sāhasikah*, the comparison of queen of Bhānudeva IV with Durgā and the mention of different colloquial Oriya words as citations of defects in the *Sāhityadarpaṇa* leave no room for any doubt that Viśvanātha was not born in Orissa. Viśvanātha's father Candra Śekhara Mahāpātra was also a great scholar. Viśvanātha also mentions that Caṇḍīdāsa was his ancestor, and possibly Caṇḍīdāsa was the grandfather of Kṛṣṇānanda Kavirāja. A verse from *Sahṛdayānanda* is quoted in the 8th chapter of the *Sāhityadarpaṇa*. The name of Kṛṣṇānanda also finds mention in the Lakuva Devī inscription of the Śaka year 1307. The internal and epigraphical evidences show that Kṛṣṇānanda had written the *Sahṛdayānanda Mahākāvya* during the period 1384-1394 A.D.

The title *Sāndhivigraha* shows that Kṛṣṇānanda and Viśvanātha Kavirāja both were incharge of the foreign minister's office. The title *Mahāpātra* was given to the ministers incharge of the revenue department. Both these poets were born in the Kapiñjala gotra and they were Brāhmaṇa by caste.—P.G.

227. Nandi, T.S. :—*Unusual Scenes in Sanskrit Drama*.

Vid., XXIII, No 1, 1980, pp. 61-67.

Here the term 'unusual', does not only mean 'unacceptability' but also denote 'newness.' In the stage-oriented Sanskrit dramas, the varieties and originalities are studied from Bhāsa onwards.

The scholar begins with the bifocal scene of *Svapnavāsavadattam*, the statue-house scene of *Pratimā-nāṭaka*, the fighting between the son and the father in *Madhyama-vyāyoga* etc. from Bhāsa. Besides, he

takes the experimental scenes like appearance of ocean in *Samudramanthana* of Vatsarāja, entering of a pet monkey in *Ullāgharāghava* of Someśvara, presentation of confluence of five rivers and the ocean in *Prasannarāghava* of Jayadeva, a most unusual *caturmukhi* scene in *Adbhuta-darpaṇa* of Mahādevakavi and so on. In addition to this, a number of unusual events from the works of Kālidāsa, Śūdraka, Harṣa and Bhavabhūti etc. are also discussed.—A.C.D.

228. Sharma, Maheshdatta :—*Bhaṭṭojidīkṣitasya Kāla-Nirṇayaḥ* (The Date of Bhaṭṭoji Dīkṣita). (In Sanskrit).

JGKSV, XXXIV, Pts. 3-4, 1978, pp. 147-156.

It contains different views of the eminent scholars regarding the date of Bhaṭṭojidīkṣita. In the light of fresh evidences the author puts Bhaṭṭojidīkṣita sometime in between 1535 and 1665 A.D. He gives the possibility of his being flourished during this period.—M.R.G.

229. Sharma, Nishanand :—*Jaina Vāñmaya meṇ Nārī-Śikṣā* (Woman Education in the Jaina Literature). (In Hindi).

JJVB, V, Pts. 11-12, 1980, pp. 353-371.

See Under Sec. XIV.

230. Sharma, S.K. :—*Hero of the Two Udayana Plays of Bhāsa*.

BSSS, II, Nos. 1-4, 1974, pp. 1-8.

Considered as a 'literature of action' what a drama essentially is, Yaugandharāyaṇa has been considered to be the most suitable person for the status of a hero because sponsoring the righteous cause in favour of his kingdom as well as the king, he takes all types of risks in venturing all types of ordeals for the consummation of his secret plans devised in league with Vāsavadattā in *SVD* and in league with Vidūṣaka and Rumaṇvān in *Pratijñāyaugandharāyaṇa* and reaches the finale after having word through the slush of psychic aberration of Vāsavadattā by standing aloof as a silent spectator in *SVD* and having acted the characteristic role of a lunatic leading the team of spies (*nīrodha-mukṭā iva kṛṣṇasarpāḥ*) sauntering about the lanes of Ujjayinī with the device of a four-portalled fire-house constructed in front of the temple of Śiva in order to take to consummation the scandalous moves meant to create a stir in the city of the enemy of maddening Nalagiri the elephant to running amuck and wreak vengeance with the ruse of an elephant with which his master has been enticed. — Author.

231. Sharma, S.K. :—*Interpretation of a Passage of Harṣa-Carita.*

BSSS, II, No. 3-4, 1975-76, pp. 7-11.

The passage in question occurs in the VIIIth *Ucchvāsa* of *Harṣacarita* showing variant reading both in the Calcutta edition as well as the Bombay edition (*atibhūmiḥ eva Bhavādisānpamḥ* etc.). It has been interpreted after an examination of the translations of F.W. Thomas and E.B. Cowell, Sūryanārāyaṇa Chaudhary, P.V. Kane and such others as Jagannātha Pāṭhaka. The reading of Calcutta edition appears to be reasonable.—Author.

232. Sharma, S.K. :—*Historical Data in the Tilakamañjarī of Dhanapāla.*

Smb., V, No. 1, 1976, pp. 1-20.

Dhanapāla, the court-poet of king Bhoja of the Paramāra dynasty, has written this prose romance at the instance of the learned king characterised as Harivāhana having love affair with Tilakamañjarī and Samaraketu, the prince of Siṃhala having his paramour in Malayasundarī. In a way Dhanapāla has tried to outvie Bāṇa in his biographical touches abounding in a plaintive stream of the sentiment of pathos forming the bedrock of the love in separation, i.e., *vipralambha śṛṅgāra*. Like Bāṇa delineating the life of Harṣa, Dhanapāla has characterised the valiant spirit of Bhoja passing through the hard ordeals of life.—Author.

233. Sharma, S.K. :—*Historical Data in the Udayana Plays of Śrīharṣa.*

Smb., VI, Pts. 1-2, 1976, pp. 32-41.

On the basis of the two Udayana plays of Śrīharṣa, *Ratnāvalī* and *Priyadarśikā*, taking cue from the *Mālavikāgnimitram* of Kālidāsa compared with the Udayana theme of Bhāsa in *Svapnavāsavadattam*, *Pratijñāyau-gandharāyaṇa*, and *Bṛhatkathā* of Guṇāḍhya, the Lord of Kalinga and Kośala has been established as Pulakeśin II who had Vindhyaketu as one of his vassals, while Dr̥ḍhavarṃā vanquished by Pulakeśin and later on by Harṣa could be a foe-turned ally of the latter making a peace-treaty with the two and a matrimonial tie with the latter. Dr̥ḍhavarṃā was an uncle or a younger brother of Giṭha Varṃā Maukharī.— Author.

234. Sharma, Sudarshan Kumar :—*Arūṇi of Svapnavāsavadattam of Bhāsa : An Appraisal.*

JOIB, XXIX, Nos. 3-4, 1980, pp. 198-208.

Arūṇi referred to by Bhāsa in Act V of *Svapnavāsavadattam* posed a problem as to what particular king of the age of sixteen *mahājanapadas*

or of the subsequent epoch in Indian chronology could be construed as having held this title like Kupika as that of Ajātaśatru and Kāśīrāja as that of Sañjaya, and formed a vital confederation with Darśaka the king of Magadha to pose a problem for the security of the state of Udayana (Vatsa Kauśāmbī, modern Kolan in Allahabad distt.). Viḍuḍābha the Kośala king has been established as Āruṇi described by Bhāsa as *dāruṇa-karma-dakṣa*.—Author.

235. Singh, Mann :—*Social Conditions in Daṇḍin's Time*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 31-52.

See Under Sec. XIV.

236. Singh, Parasnath :—*Sātavāṇ Sadī meṇ Manorañjana ke Sādhana (Means of Entertainments in the Seventh Century)*. (in Hindi).

Pra, XXIII-XXIV, Pts. 2-1, 1978, pp. 229-234.

It discusses the various means of entertainments of the 7th cent. Hunting, dancing, gambling, playing and jumping of various kinds, magic, drama, music and musical instruments etc. were prevalent as the means of entertainment at that time in India. Further, the author describes in detail each of the above mentioned means. This description is based mainly on *Kādambarī* of Bāṇa, *Ratnāvalī* of Harṣa, *Arthaśāstra* of Kauṭilya, *Kāmandakīya Nītisāra* and *Śākuntalam* of Kālidāsa.—M.R.G.

237. Srivastava, B.C. :—*Nalodaya and Its Author*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 23-30.

Nalodaya is a short *Yamaka Kāvya* in four cantos which describes the marriage of Nala and Damayantī, their separation and liberation from Kali. The authorship of this work still lies in oblivion. A.S. Ayyar believed it to be the last work of Vasudeva, the author of *Yudhiṣṭhiravijaya* on the grounds of style of this *kāvya*. In addition to it Ayyar discovered Mss. of Travancore Palace Library which ascribes the authorship of this work to Vasudeva. The author supports the view on the grounds of style of description, comparative study of the forms of various declensions, metres used in the text etc. He corroborates it with further evidences derived from an old commentary on *Nalodaya* preserved in the University Library of Trivandrum. The author is of the opinion that the controversy about the authorship of *Nalodaya* may be closed with the conclusion that, like other works, viz., *Yudhiṣṭhiravijaya*, *Śaurikathodaya* and *Tripuradahana*, Vasudeva is the author of *Nalodaya* also.—B.K.

238. Sternbach, Ludwik :—*Le Vyāsa Subhāṣita Saṁgraha Anthologie Sanskrite Unique comme a Ceylan et à la Thialande (The Vyāsa-Subhāṣita-Saṁgraha : A Unique Sanskrit Anthology Known Also in Ceylon and Thailand). (in French).*

JA, CCLXVII, 1979, pp. 373-448.

See Under Sec. VII.

239. Taradatta :—*Nṛsimha-campū-samikṣaṇam (Analysis of Nṛsimha-campū). (in Sanskrit).*

Sag., XVIII, Pt. 4, Samv. 2037, pp. 31-48.

Here, the scholar gives a general introduction to poetry and a particular description of *campū-kāvya* by quoting a number of authentic statements from different works of ancient Indian rhetoricians and also *Agni Purāṇa*. Then, he discusses on the aim of the authors of *campū-kāvya* alongwith its definition and significance as given by the ancient literary critics. Thirdly he gives a short account of origin and development of *campū*.

After this general introduction he enters into discussion on a particular work, *Nṛsimha-campū*, its author Daivajñāsūrya, author's other works and their authenticity, author's poetical merits and so on. Lastly he presents a precise account of the aim and object of this *campū*; its summary, its style, language and metre etc. — A.C.D.

240. Thakur, Vijaya Kumar : *Introduction of Sanskrit in South-East Asia.*

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 60-68.

The author gives an account of spreading of Sanskrit language in the countries of South-East Asia like Bali, Borneo, Burma, Java, Malaya, Sumatra etc. According to him, from the early centuries of the Christian era the Sanskrit language as well as the Sanskrit literature was migrated with the Indian immigrants to these countries. Gradually, this language was so popularized there that in some countries it became official language. A number of kings of these nations had been Sanskrit scholars. Some important places were named in Sanskrit. A score of Sanskrit words was adopted in their native languages, the remnant of which can easily be traced till today.

Furthermore, quite a number of inscriptions which are written in flawless as well as beautiful language and style are not fully collected

and edited by Indian Sanskrit scholars till today. The earliest of these compositions dates back to even second or third century A.D. The largest inscription contains 298 verses. These compositions indicate that their authors were well-versed with Indian culture, religion and philosophy.—A.C.D.

241. Thite, G.U.:—*Vidūṣaka : His Ritualistic Background*.

CASS, V, No. 7, 1980, pp. 1-5.

The various characteristics of Vidūṣaka viz. his abusive nature, ugliness etc. should be interpreted on the basis of magico-religious, ritualistic background. Thus if we take into consideration the ritualistic background, Vidūṣaka appears to be a scape-goat. He is maintained as a lesser evil in order to avoid greater evil.— Author.

242. Thite, Ganesh :—*Vidūṣaka : His Ritualistic Background*.

JUP, No. 43, 1978, pp. 65-69.

The author discusses the importance of Vidūṣaka in a drama. He assumes that all types of oddities presented by a Vidūṣaka certainly have ritualistic as well as magical significance of a dramatic performance.

The character of a fool in dramas is a world phenomenon. According to the author, the concept of the abusive nature of Vidūṣaka is much old. He finds its origin in an obscene dialogue between the priests and the queens who abuse mutually in a Aśvamedha sacrifice. Because, the performance of dramas has, sometimes, been regarded as a visual sacrifice and therefore ritualistic abusive character has been retained in dramaturgy to serve the magic purpose.

The author also presents an account of this abusive tradition prevalent in different societies even these days, in several forms. Such as in Bengal, a disabled or an old person is compelled to abuse or to curse so that a spell of rain may come or in Punjab, in order to obtain good fortune, people make some old woman to curse.—A.C.D.

243. Tripathi, B.P.:—*Raghuvamśa-mahākāvyaśya Dvitiya-sargaḥ Padma-Purāṇam ca— tatra Prathamasya Ślokasya Tulanātmakam Anuśīlanam* (The Second Canto of the Raghuvamśa and the Padmapurāṇa and a Comparative Analysis of its first Śloka). (in Sanskrit).

Pur, XXII, No. 2, 1980, pp. 157-163.

The paper presents a comparative study of two verses. One is the first stanza of the second canto of the *Raghuvamśamahākāvya* of

Kālidāsa and the second comes from the *Uttarakhaṇḍa* of the *Padma-Purāṇa*, which forms, the starting verse of the chapter containing the story of Dilīpa (pp. VI, 203.1). This article through a thorough discussion, endeavours to establish that the story of Dilīpa inspite of being taken to the Purāṇa from the work of Kālidāsa as is believed by many, has actually been taken by the great poet from the Purāṇas where it is described in its primitive form. In reality, Kālidāsa's works impart poetic merit and beauty to this episode by improving its language which is elaborately evinced in this study.—A.C.D.

244. Tripathi, R.P. :—*The Historicity of the Mālavikāgnimitram—A Re-examination.*

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 53-59.

See Under Sec. VI.

245. Upadhaya, Ramji :—*Madhyakālikam Nāṭakam (Dramas of Medieval Period).* (in Sanskrit).

Sag, XVIII, Pts. 1-2, Samv. 2037, pp. 1-159.

According to the scholar, thousands of Sanskrit dramas have been composed during the medieval period, 9th cent. A.D. to 15th cent. A.D. Amongst these, approximately 200 dramas have been published and some works are found in the form of manuscripts while some are lost. In these works, the society of these days is well-reflected.

Refuting the view assumes that there was not a significant drama composed during the medieval period, the scholar tries to shed sufficient light on the significance of the dramatical works of the medieval period by discussing on different matters of about 7 dramas of 9th cent., 6 dramas of 10th cent., 4 dramas of 11th cent., 16 dramas of 12th cent., 24 dramas of 13th cent., 11 works of 14th cent. and 24 dramas of 15th cent. A.D. Besides a brief discussion of the significance of those works is also shown. In addition to this, a long list of Sanskrit dramas composed in the medieval period which are either found partially or are known only through other works, is already given.—A.C.D.

246. Varadpande, M.L. :—*Strī-Prekṣā : Female Theatre in India.*

IH, XXVII, Nos. 2-4, 1978, pp. 58-65.

As regards any proof to indicate the existence of an old tradition of all female cast of dramatic performers, the minor form called *lāsya* mentioned by Bharata in the 20th chapter of his work may be quoted.

According to Nandikeśvara, the author of *Abhinaya Darpaṇa*, *lāsya* was taught to Uṣā, daughter of Bāṇāsura. *Lāsya* is a one-woman solo performance. Moreover, we find a group of female dancers staging an opera in one of the scenes carved on the wall known as Prasenajit Pillar of Bharhut *stūpa*. A *lāsya* type of dramatic performance is seen in a panel carved on the lower storey varanda of Rāṇī Gūmphā cave near Bhubaneswar.

Kālidāsa's reference to the tradition of *strī-prekṣā* in his play *Vikramorvaśīya* takes a form of mythical account. In the *Harivaṃśa Purāṇa* we find an elaborate description of women actresses. A *saṅgītaka* named Purandaravijaya performed in the place of Kumāragupta Mahendrāditya. Bharata, planning to stage a portion of the Rāma story by the help of the Apasaras is referred to in the *Uttarā-rāmacaritam*. The drama *Udayanacarita* seems to have been performed by a troupe of women actresses in Harṣa's own time. The most significant evidence as to the existence of *strī-prekṣā* comes from a long Sanskrit poem *Kuṭṭanīmatam* written in the 8th century A.D. The 10th century Bayan inscription of Chitralkhā records the theatrical activities of temple girls. The practice of coaching Devadāsīs of Puri temple in the histrionic art is also referred to in *Śrī-Caitanya-caritāmṛtam*. The history of Indian theatre would remain incomplete without the mention of the tradition of *strī-prekṣā*.—P.G.

247. Viswas, N.C. :—*Intrigue in the Mahāvīracarita*.

CASS, V, No. 7, 1980, pp. 119-127.

Bhavabhūti's *Mahāvīracarita* is essentially a play of political intrigue. In this play, Mālyavān, the minister of Rāvaṇa has played the crucial role in that his plots motivate the dramatic events and bring about certain dramatic effects. It is for the sake of creating dramatic situations that Bhavabhūti has introduced the intrigue which is conceived and handled by Mālyavān. Bhavabhūti has handled the secret ably.—G.U.T.

248. Yajima, M. :—*A Note on Uttarajjhāya 12 and Pāli Mātāṅga-jātaka*.

CASS, V, No. 7, 1980, pp. 179-185.

In early Jaina and Buddhist texts there are some parallel works which bear close similarity to each other and which are supposed to have been originated from their common sources, i.e., original *ākhyāna-s*. The 12th chapter of *Uttarajjhāya-sutta* (Hariesijja) and Pāli *Mātāṅga-jātaka* (Fausbö II No. 497) and are also among such

parallels. J. Charpentier was the first scholar who compared these two texts and tried to restore their original form. After re-studying these two texts we came to the conclusion that the motif of Mātāṅgas giving his left over food to Māṇḍavya is not original though Charpentier holds so.—G.U.T.

XI. MISCELLANEOUS

249. Dwivedi, Rajendra :—*Roads and Road Names in Ancient India*.

SV, I, Pt. 1, 1973, pp. 116-121.

The author has tried his best to sketch the road-map of Ancient India. By quoting the original texts from *Amarakoṣa*, Kālidāsa's *Raghuvamśa*, *Meghadūta*, Meghasthenes' description, *Arthaśāstra*, *Māyāmatam*, *Śukranītisāra*, *Agnipurāṇa*, *Matsyapurāṇa* etc. he has prepared a bit of ancient Indian rural suburbans trunk and urban roads.

A good road was called *atipanthā*, *supanthā* and *satpatha*, while a bad or dangerous road was known as *vyadhvā*, *duradhvā* *vipatha*, *kadadhvā* and *kāpatha*. The trunk road was called *ghaṇtāpatha* or *saṁsaraṇa*, while a village road of the same type was termed as *apanthā* or *apatha*. *Prāntara* was a type of road without any tree or water or habitation for long distances, which seems to be a trunk road, passing through forests, deserts and uninhabited localities. A difficult road of the forest was called *kāntāra*. A four-way was termed as *śṛṅgālaka*, *catuspatha* or *saṁsthāna*.

He has called trunk routes of Kālidāsa (i) the world conquest-route of Raghu, (ii) the journey-route of Aja from Ayodhyā to Vidarbhas, (iii) Meghadūta's Rāmteka to Himalayas and of Radha Kumuda Mukerjee's (i) Śrāvasti to Rājagṛha, (ii) Śrāvasti to Paithana, (iii) Śrāvasti to Sauvīra and Sind, (iv) Rājagṛha to Taksila via Vārāṇasī, Sāketa and Śrāvasti. He has outlined the road amenities, arteries four-way-crossings, constructions of roads and the houses on them. He has nicely pointed out the basis of naming the roads as (i) the width, (ii) situation, (iii) means of communication and (iv) professions of citizens. In his opinion these elaborate styles of roads and the manner in which they were named in those days are clearly indicative of the fact that the importance of roads was not unknown to the ancient town-planners. No doubt, the ancient technique of town planning was better than that of the modern towns like Chandigarh. There was no tendency of naming the trunks or roads after a leader or a VIP in ancient India.—R.J.P.

250. Gonda, J. :—*The Treatment of Hair Cuttings in the Grhyasūtras*.

Rm, Nos. 1-2, 1978-79, pp. 37-40.

In the *Grhyasūtra* texts which deal with the tonsure of children (*caula*) with the *godāna* who is to go home, it is stated that the hair

should not be put on the bare ground, but placed on dung of a cow, on a bunch of sacrificial grass or buried in the earth. Frazer, Douglas and Bruce Lincoln have made several attempts to explain this widespread ritual custom. Bruce Lincoln speaks of an association of the hair with vegetation in the domestic manuals suggesting that the cutting of the former are to contribute to the maintenance of the latter. Frazer was of the opinion that the reason why the clippings of the hair and fingernails were disposed of so carefully was that, though separate from the body they are still fraught with the power of the person to whom they belong and that a sympathetic connection persists between them and their owners so that a sorcerer can use them to the latter's detriment if they fall into his hands. This view still finds many adherents, and it is a fact that in Vedic times, hair or hair-cuttings were used in witchcraft rites. According to Douglas, the relevant acts are motivated religiously and socially. Hair and nails are the limit of the body and represent as such the points at which this encounters opposition and danger, and must therefore be treated with care. This theory lacks data from the Veda which could corroborate it. In the end, attempts to show that the Vedic Indians concurred with the ancient Greeks who were likewise of the opinion that the hair contain uncleanness which has to be got rid of. Therefore the impure matter is made harmless by burying or bringing it in contact with purificatory and evil-destroying auspicious objects. P.G.

251 Jain, Jagdish Chandra:—*Trade and Commerce in Ancient India*.

QRHS, XXII, No. 1, 1977-78, pp. 47-51.

The author has dealt upon the topic according to the following less known Jaina sources :—(i) *Vasudevahiṇḍī* by Saṅghadāsagaṇi Vācaḥ, (ii) *Āvaśyaka Cūrṇi*, (iii) *Bṛhatkalpa Bhāṣya* (4th or 5th cent. A.D.), (iv) *Nayadhammakahāo*, (v) *Kuvalayamālā*, (vi) *Uttarādhyayana* commentary, (vii) *Sirivalakahā* (4th cent. A.D.), (viii) *Niśītha Cūrṇi*, (ix) *Niśītha Bhāṣya*, (x) *Aṅga Vijaya*, (ix) *Sudamsanacariya* by Devendra Suri (13th cent. A.D.).

Vasudevahiṇḍī is a Jaina version of lost *Bṛhatkathā* of Guṇādhya. There a story of Cārudatta is narrated, who undertook an undaunted journey in order to acquire wealth. First of all, he proceeded to Tāmralipti with a caravan which was attacked by robbers and looted. Then he prepared for sea voyage and sailed for China, Suvarṇabhūmi, Kamalpur, Yavanadvīpa, Simhala and Barbara. From the narrations of his journeys it becomes clear that Indian traders went to western and eastern countries by land and by sea.

The travelling was most arduous and troublesome in those days. Dense forests, vast deserts and marshy routes were great hurdles in

their land journeys. Fire in the forest, poisonous trees and insects, robbers and herds of elephants prevented them from going ahead.

Merchants had to go on journeys in caravans of various types as *Bhandi*, carrying their goods by carts and wagons, *Bahilaga*, using camels, mules and bullocks, *Bhāravāhā* carrying their load by themselves, *Odariya*, working people travelling from place to place and *Karpalika*, mendicants carrying a bamboo with two baskets on the ends. They travelled in the day or in night according to their convenience. The tradesmen had with them carts, litters, horses, buffaloes, elephants and bullocks to carry their merchandises and essential goods and children, old and sick persons. The leader of the caravan or *sārthavāha* maintained discipline and looked after the welfare of all the members.

Some of the merchants had sea-voyages. They loaded their boats and ships with merchandise, worshipped their favourite gods and sea-winds, noticed good omens and boarded themselves. Friends and relatives bade them goodbye and wished their early and safe return. But the sea-voyages were not without dangers. Terrible cyclones were considered just like a call of death. Sometimes they lost the direction and tossed on sea waves for several weeks or on ship-wreck they happened to reach on any lonely island and had to live there until any passerby ship gave them lift.

Ships were fitted with oars, rudders (*valayabāhā*), sails, anchors, bamboo (*vaṁsa*), rope (*rajju*) and other nautical implements. There were many technical persons as pilot (*niryāmaka*), boatsman (*kukṣidhāraka*), helmsman (*karnadhāra*) and crew (*gobhijja*) on the ship. Various types of boats and ships have been recorded which went to faroff places.
—K.C.V.

252. Kumar, Nand Kishore :—*Irrigation in Ancient Bihar (600-400 B.C.): With Special Reference to Magadha—An Historiographical Essay.*

Bhm., IV, Nos. 3-4, 1979, pp 86-94.

This article is the refutation of Ram Sharan Sharma's hypothesis that in Magadha (6th-5th cent. B.C.) irrigation was not necessary because of heavy rainfall.

A reliability test of his research finding in the light of his formulations elsewhere, impression of other subject experts and a scrutiny of original sources of information present a clear-cut picture that the historian in question has absolutely no scientific objective ground to prove that the climate of Magadha was different from the climate of

these days. which amounts to suggest that there is zero percent reliability of his hypothesis.—S.R.

253. Maity, S.K. :—*Early Indian Education with Special Reference to the Classical Age.*

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 9-22.

The author throws light on ancient Indian system of education and educational institutions. A regular system was introduced by the early Vedic Indians. The education was started from the religious background and an individual teacher (*guru*) was responsible for it. Every *āśrama* of a ṛṣi was a residential school. Besides the residential system of education in a teacher's (*guru's*) house, there were some famous educational institutes such as Taxila, Banaras, Kanchi etc. Ujjaini became another centre in the later period. Fa-hien has given a long list of monasteries which were apparently centres of religious and secular education. With Buddhism and Jainism the *viḥāras* became the centre of learning and education. The most famous seat of learning was the Buddhist monastery at Nalanda.

As stated in the *śrutis*, the relation between the teacher and the taught was just like a father and son. In most cases the respectful service of the student was considered as fees of the teacher, but in some cases the teachers charged fees from their students.

In course of time, the caste system became rigid and education became gradually restricted mainly to the higher classes. The practice of early marriage adversely affected the female education. Although education came to be restricted to a certain class of people, the great Brahmanical education and culture remained uninterrupted throughout the ages despite foreign invasions of the later period.—B.K.

254. Mishra, J.S. :—*Weight and Measures in the Tahaquq-mā-Lil Hind of Al-Bīrūnī.*

JNSI, XLI, Pts. 1-2, 1979, pp. 130-139.

Al-Bīrūnī was a renowned scholar in eleventh century India. He was a court writer of Mahmud Ghazani and wrote many books.

His accounts connected with weights and measures of the eleventh century India are discussed. Al-Bīrūnī writes that Hindu wants the scales very little, because their dirhams are determined by number not by weight, and their fractions too are simply counted as so and so many *fulūs*. The coinage of both dirhams and *fulūs* is different according to towns and districts. They weigh gold with scales only when it is in its natural state such as have been worked, e.g. for ornaments,

but not coins. They use the *suvarṇa* (1-1/2 *tolā*) as a weight of gold. They use the *tolā* as frequently as we use the *mithkal*.

Al-Bīrūnī further mentions of the difference of weights and measures which took place in the society from time to time. He opines, since the unity of measure is not natural unity, but conventional, one assumed by general consent, it admits of both practical and imaginary division. Its subdivision or fraction, are at different places at one and the same time, and at different and the same time, and at different periods in one and the same country. Their names, too, are different according to places and times, changes which are produced either by the organic development of languages or by the accident.

The *Tahaquigu mā-lil Hind* throws much light on contemporary weight and measures as referred to by Indian authors and Arab scholars. It mentions different terms used in Arab world and the Indian names of weight and measures.—N.P.N.

255. Nipaniakar, R.P. :—*The Practical Aspect of Devayāna and Pitryāna*.

JSU, XI, No. 17, 1978, pp. 35-38.

According to the present writer, the idea of the *devayāna* and *pitryāna* must have dawned upon the minds of the early Aryans as a matter of mere convenience. Even in modern times, we see that the disposal of a body of a person dying during daytime is comparatively easier in comparison to that during night time. In ancient times, the Aryans in the polar regions must have suffered this inconvenience in a far greater proportion than in modern times, considering the fact that their night lasted for six months. Late Lokamanya Tilak has rightly observed that as the *pitryāna* then meant an uninterrupted night, the funeral ceremony of any one dying during that period were deferred till the break of the dawn at the end of the *pitryāna*. This peculiar situation must have led them to think that death during the day was preferable to that during the night. However as the Aryan society advanced, new and a more philosophical interpretation was given to the terms.—P.G.

256. Ojha, Adityaprasad :—*Prācīna evam Pūrvamadyakālīna Bhārata meṇ Tantuṇvāyoṇ kī Sāmājika Sthiti: Eka Aitihāsika Viśleṣaṇa*. (*The Social Condition of Weavers in Ancient and Pre-Medieval India—A Historical Analysis*). (in Hindi).

JGJKSV, XXXV, Nos. 1-2, 1979, pp. 203-212.

It discusses the social condition of weavers in ancient and pre-medieval India. The art of weaving was well developed in the Vedic

age. Some archaeological evidences from Mohanjodaro prove the antiquity of weaving-art. —M.R.G.

257. Omprakash :—*Concept of Welfare State as Applicable to the Notion of State in Ancient India.*

JGKSV, XXXIV, Pts. 3-4, 1978, pp. 79-104.

The author analyses the concept of welfare state in its historical background with a view to examine the validity of its application to ancient Indian state as such. He also throws light on the source of the welfare activities of state in ancient India and abroad in the context of pre-capitalist socio-political formation. Explaining the notion of 'welfare state', he states that though ancient Indian state carried out many activities which are in common with the activities of a modern welfare state, yet in stricter sense, it cannot be designated as a 'welfare state'. The concept of 'welfare state' originated in the capitalistic industrial society of the West between the last two world wars, is ultimately based on the Christian form of Justice. The welfare activities of an ancient Indian state derived itself mainly from the concept of *dharma* which is the Cosmic Law with the human social order as its mundane reflection.—B.K.

258. Pandey, R.N. :—*Wages and Working Conditions of Industrial Labour in Ancient India.*

Pra., XXIV-XXVI, Pts. 2, 1-2 and 1, 1979-80, pp. 169-185.

It presents a survey of the wages and the working conditions of industrial labour in ancient India. The study is related to the Vedic and Kautilyan age. It also throws light on the attitude of the ancient Indian employers and the state towards the labourers.

During the Vedic and Sūtra period (2500 B.C. to 500 B.C.) the relations between the employer and employees were quite personal. Tasks were assigned strictly in accordance with physical fitness and mental capacity. In this period Indian labourer had a tradition of freedom, dignity and proficiency. But after going through the Buddhist literature (600 B.C.), it appears that the labourers were not treated fairly. They were required to work hard and were paid very low wages. The minimum wages of day-labourers ranged from half-a-*paṇa* to one and half-a-*paṇa* per day, and had to work from dawn to dusk. The position of slave labourers were better than the Bhatakas, Caṇḍālas and Pukkasas. Slaves were twenty four hours' workers of the masters and were employed for agricultural as well as domestic jobs. There was no provision to regulate the timely payment of wages. Five kinds

of industrial workers have been mentioned in the Pāṇinian age-Takṣa (carpenter), *tantuvāya* (weaver), *karmara* (black-smith), *Suvarṇakāra* (gold-smith), and leather-workers. The workers were engaged on monthly and daily basis and were paid in cash. In the Kautilyan period the skilled workers were rewarded by presentations. The employer had to pay wages regularly to labourers, on failing he had to give ten times more the amount of wages or six *paṇa* as a fine. Though theoretically, the workers were free to accept or reject the offer of employers while bargaining a contract, yet in reality they were forced to submit to the dictates of their masters due to their economic disabilities. 'No work no pay' was the rule of this period. If a woman worker, after receiving her wages, did not turn up for work, her thumb would be cut off. In Kautilyan period there were two types of slaves, i.e., slaves for life (inherited) and slaves for a stipulated period of time (pledged). The system of slavery was restricted to pledged labour. Kautilyan Govt. had recognised the legality of pledged labour and had prescribed some restrictions to mitigate the torture and exploitation of such unfortunate labour.—M.R.G.

259. Patyal, Hukam Chand :—*Avakīrṇin*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 1-6.

See Under Sec. XIV.

260. Rao, M.H. :—*Origin of Tapovanas*.

PPB, VI, No. 1, 1978, pp. 9-14.

The author sheds light on the ancient missionary institutions known as *tapovana* from different classic sources. According to the author, these institutions were set to knit different societies together with some sort of collective consciousness. They also tried to create a social structure by introducing *dharma* and inspired different tribes to live upto the values of it.

Actually, *dharma* is the product of creative thinking of generations of *ṛsis*, the heads of these *tapovanas* which practically served, those days, as little universities to train pupils from different strata of society to live in accordance with *dharma*, the law of social life. These *āśramas* were established not only at the centres of Aryan colonies but also on the extending frontiers of Aryan territory. These institutions had tried hard to absorb aliens into the Aryan fold and brought about Aryo-Dravidian synthesis.—A.C.D.

261. Roy, Shyam Bihari :—*Mahābhārata Kāla meṇ Madyapāna. (Drinking of Wine in the Time of Mahābhārata).* (in Hindi).

Pra., XXIII-XXIV, Pts. 2-1, 1978, pp. 235-240.

It presents the ways of wine-drinking and its effect on the society. Though wine-drinking was considered as a bad habit and used by the Anāryas and low-caste people even then there is some description according to which Brāhmaṇas, kings, Vaiśyas etc of high society were also used to drinking. Women of high class were also addicted to wine of superior quality (*utkrṣṭa-surā*). Wine was taken at the time of *yuddha-yātrā* (war-journey) and *rājasūya-yajña*. Various names of the *madya* (wine) are also given in this article such as *Mādhavī-surā*, *Goḍī-surā*, *Maireya-surā* (made of the juice of trees). All these names are based on the *Mahābhārata*. In this way there is a vivid description of various types of wine in the *Mahābhārata*.—M.R.G.

262. Sanatak, B.D. :—*An Indian Festival of Healthcare.*

Rm, X, No. 1-2, 1978-79, pp. 133-136.

See Under Sec. XIII.

263. Upadhye, P.M. :—*Annām Param Brahman (Food is Supreme Brahman).* (in Sanskrit).

BV, XXXIX, No. 4, 1979, pp. 21-24.

The paper gives a brief survey of the concept of food in ancient India. It reveals that food was considered as primary necessity as well as life force by the ancient Indians.

Food has been praised in glowing terms in the Vedic as well as post-Vedic literature. Apart from the stray sentences in the Brāhmaṇa literature, the *Rgveda* itself contains *annastuti* and *annasūkta*. All the Vedic references symbolize the following ideas about food :— (a) Food is the life. (b) Food is pleasure-giving and unparalleled friend. (c) Food is the nourishment. (d) Food is beauty and importance-donor. (e) Food is called youth-giver. (f) Food is the cause of reproduction of beings. (g) Food is Brahman. (h) From food alone beings grow and in it they become dissolved.

Alongwith food and its distribution, the author also takes into account the various references regarding 'Earth' from the Vedic as well as Purāṇic literature. — P.G.

264. Vyas, K.B. :—*Education in Ancient Gujarat.*

BV, XXXIX, No. 4, 1979, pp. 25-38.

The article presents a picture in the barest outline, neither detailed nor coherent as the author himself comments, of the system of education that prevailed in Gujarat during its two golden periods—the period of Cālukyan renaissance and its succeeding period, which flourished in the Vāghelā period, mainly supported by the munificent patronage of the great scholar-statesman Vastupāla. Besides literature and philosophy, other branches of study like medicine and astronomy were also pursued assiduously during this period. Architecture and sculpture attained unprecedented heights. One comes across evidence of education of women in the *Prabandhas*. In contrast with the copious information available on the system of higher education and traditions of higher learning, we have scanty references to the indigenous system of primary or elementary education. Only at one place, a reference to elementary education has survived. The description shows that Gomathi schools catered to the needs of the business community who needed to learn three R's for book-keeping and accounts in their trade.—P.G.

XIIA—PHILOSOPHY AND RELIGION (BUDDHIST)

265. Agrawala, P.K. :—*Identification of Hanumān and Rāma on a Nāgārjunakoṇḍa Relief.*

JOIB, XXX, Nos. 1-2, 1980, pp. 109-111.

See Under Section II.

266. Akishige, Yoshiharu :—*On Symmetry and Identity in Delusion and Enlightenment.*

JIBS, XXVII, No. 1, 1978, pp. 477-472.

Relates the laws of identity, contradictions, and Excluded Middle as the fundamentals of the logic of Logos. Points out that Nāgārjuna, one of the founders of Mahāyāna Buddhism, established the logic of Lemma which transcends the law of the Excluded Middle. Explains the four propositions (*catuḥ-koṭika*) basis of this logic through logical formula. Discusses its implications in the Zen Buddhism where the ultimate state is *Nirvāṇa*. In the world of all forms of phenomenal existence blending with each other is considered imperative. All phenomena in their state of infinite varieties of discriminations undergo mutual entry and reveal a world of one large harmonious entity. By reaching this state the constancy and stability of human character attains its ultimate position. Includes attempts to trace the stability and constancy of many living and natural phenomena. Concludes that atoms and molecules possess the characteristic of symmetry.—N.K.S.

267. Barcau, Andre :—*La Composition et les Étapes de la Formation Progressive du Mahāparinirvāṇa Sūtra Ancien (Composition of the Stages of Progressive Formation of Old Mahāparinirvāṇasūtra).* (in French).

BEFEO, LXVI, 1979, pp. 45-103.

This article should be treated as a conclusion and upshot of author's earlier publication *Researches in Biographie of the Buddha in Sūtrapīṭaka and Vinayapīṭaka* (Vol. LXXVII). Dating Buddha's *Parinirvāṇa* at 480 B.C. he tries to collect chronological materials to establish nine phases of the last days of his life. They are : (i) near Rājagṛha; (ii) from Rājagṛha to Pāṭaligrāma; (iii) at Pāṭaligrāma; (iv) from Pāṭaligrāma

to Vaiśālī; (v) at Vaiśālī; (vi) near Vaiśālī; (vii) from Vaiśālī to Kuśinagara; (viii) At Kuśinagara : last hours of the Buddha; (ix) at Kuśinagara : the funeral of the Buddha.

At different periods various episodes are traced, some of which vary from source to source. *Vinaya-piṭaka* states elaborately about Mahākāśyapa which are not traceable in other sources. It was Mahākāśyapa who cursed the partition of the order.

Again, there are various notions about the position of the body at the time of *Parinirvāṇa* and also about the delay of seven days for incineration. There are conflicting stories about acceptance or refusal by the Buddha of a Brahmin's invitation to lunch; effulgence of light from the Buddha's body, etc. Thus it is a valuable contribution to Buddhist literature.—N.D.G.

268. Joshi, J.R. :—*Buddhist Sanskrit Literature and the Sanskrit Lexicons*.

CASS, V, No. 7, 1980, pp. 88-97.

See Under Sec. X.

269. Kalaushuria, A.D.P. :—*On Perception : A Brief Philosophical Re-examination of a Modern Interpretation of Some Concepts in Early Buddhist Thought*.

IPQP, V, No. 4, 1978, pp. 711-724.

In the *Mahā-hatthipadopama-sutta*, an early Buddhist scripture, an attempt has been made to explain 'perception' phenomenologically. The following four necessary and sufficient conditions were considered to be required for the perception :—

(i) The internal visual sense organ intact. (ii) The external physical object must come in the range of the vision of the percipient. (iii) Contact of sense with the object. (iv) An appropriate act of awareness on the part of the percipient.

With the conditions mentioned it is quite clear that the early Buddhist theory of perception was causal as it confirmed the existence of physical object and accepted the necessity of sense organ for effective perception.

D.J. Kalupahana, renowned Buddhist scholar, who is of the view that in early Buddhist thought a kind of phenomenalism was propounded, has been criticised by the author in this article.

In the causal theory of perception the two notions of veridical and non-veridical perception are included. According to *suttas* for veridical perception sensory impingement, awareness, physical object and perception are the central concepts. They have also stressed upon the existence of an internal sense organ intact. They propound that the visual consciousness arises because of the eye and because of mental shape and the knowledge of the external world is based on experience which depends on the contact with physical object.

These elements of perception found in *suttas* suggest a primitive causal theory of perception but there is not an attempt to account for a notion of a sense datum by the existence of the physical object. Thus the claims of Kalupahana seem to be unwanted as the *suttas* explain that the external object contacts with our sense-organ in the form of stimuli and when the mind is attentive to these stimuli, sense-impressions or sense-data are produced. Thus in *suttas* a kind of casual theory of perception is brought about and not a kind of phenomenalism.—K.C.V.

270. Lokesh Chandra :—*Yogatantra Buddhism in Indonesia and its Bearing on the Borobudur.*

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 1-74.

This paper elaborately discusses the form of Buddhism prevalent in Indonesia. The dominant form of Buddhism in Indonesia is the *Yogatantra* which was carried by Vajrabodhi of Kāñcīpuram to the east in 8th cent. A.D. The Chandi Sewu monument which was dedicated to Vairocana, a symbol of royal authority, was purposefully designed in Prambanan to represent in stone the *Vajradhātu Mahāmaṇḍala* the primary *maṇḍala* of the *Yoga-tantras*. He also endeavours to identify all individual deities found in this religious structure alongwith various *parivāra-devatā* represented on the *maṇḍala*. He, by refuting the opinion of the majority of scholars who believe that the complex of Borobudur is a Buddhist *stūpa*, establishes this complex as the *Vajradhātu Maṇḍala* by identifying its plan and design.—A.C.D.

271. Shah, S.M. :—*The Theory of Two-fold Truth According to Gauḍapāda and Kundakunda.*

CASS, V, No. 7, 1980, pp. 61-74.

The theory of two fold truth is a prominent feature of Buddhist, Jaina and Advaita Vedānta and it can be certainly said that the idea originated very early, glimpses of which can be found in the early

canonical literature of the Jainas, the Buddhists and the Upaniṣads. The comparison of the views of Gauḍapāda and Kundakunda reveals that this theory is an outcome of the urge to establish a link between the transcendental and the empirical experience for the sake of aspirants so that the former serves as the background for the latter.—G.U.T.

272. Sikadar, J.C. : — *Indian Concept of Matter — Part 1.*

IJHS, XIV, No. 2, 1979, pp. 122-133.

See Under Sec. XII-B.

273. Steinkeller, Ernst : — *Buddhaparinirvāṇastotram.*

WZKSO, XVII, 1973, pp. 43-48.

This is a *stotra* attributed to Dharmakīrti. The original Sanskrit is lost but Tibetan translation is preserved which has been translated into German by the present writer. It cannot be determined if the author is the well-known Dharmakīrti (c. 600-660 A.D.). This *stotra* deals with the life and teaching of and written in praise of Lord Buddha. It is a piece of excellent literary specimen using metaphor.—G.B.

XII B—PHILOSOPHY AND RELIGION (NON-BUDDHIST)

274. Anand, G. :—*The Concept of God : Scientific Interpretation.*

KJIRSA, II, Pts. 2-3, 1979-80, pp. 124-125.

The concept of god depends upon the idea of fear, protection and consolation and the worship of god is nothing but an act of pleasing that Power, capable of controlling the natural odds. Even today we find the reminiscence of that concept. God, if exists or can exists only inside the human and not outside in any way. An idea of God in a man can help in making a link healthy and linking only with good motive sources present internally. The converting power of bad into good is God.

The God is not a superman to be worshipped but an ideal pattern into which we have to mould ourselves by practising only good. By proper practice and meditation any man can acquire god-like super-human qualities. Such a man can produce an influence around him and other man coming near him would be induced with goodness. In this way the sense of good would be propagated from man to man like magnet to another magnet and in the same way the good of mankind may be possible very easily.

Thus the god-concept is not against scientific achievements but it helps diverting all scientific activities towards good things only. God-concept can filter out bad to make room for good only.

To conclude one can say that god is not an object of worship but a pattern to which one has to mould himself from bad to good.—R.J.P.

275. Anand, Subhash :—*A Controversial Verse in the Gītā.*

Br. V., XLII, 1978, pp. 115-126.

Discusses the grammatical construction of the verse 10 of Chapter I of *Śrīmad Bhagvad Gītā* winding up the descriptions of the two armies assembled at Kurukshetra by Duryodhana. The words put under focuss are *aparyāptam* and *paryāptam*. In this paper attempt has been made to present the various translations and text adjustments proposed by different scholars past and present examining their value. The scholars included for discussion are : J. Davies, J.C. Thomson, P.C. Roy, S.S. Rau,

R. Otto, F. Edgeston, F.T. Brooks, M. Rangacharya, D.S. Sharma, W.D.P. Hill, F. Levi, J.T. Stickney and R.C. Zeehner. The traditional commentators referred to are Śrīdharasvāmin, Ānandagiri, Rāmānuja. The author puts forth his own interpretations based upon, (1) context : taking into account the earlier as well later verses, (2) knowledge about the character of the speaker to whom the verse belongs, (3) the words are to be interpreted alongwith the tone of the speaker which is absent here. However, conclusive translation of the verse as accepted by the author is : Is that our army led by Bhīṣma (in any way) inadequate ? (Far from it.), Is this their army led by Bhīma (in any way) a match for us ? (Not at all !). —N.K S.

276. Bapat, S. :—*Saṁyoga and Samavāya in Vaiśeṣika System*

CASS, V, No. 7, 1980, pp. 161-167.

The concept of *saṁvāya* helps to solve the problem of relation between one indivisible *avayavin* and its *avayavas*. *Avayava* and *avayavin* are two substances. Still, *saṁyoga* is not possible since *avayavin* is not independent from *avayavas*. There is no *tādātmya* between *avayava* and *avayavin* because they are different from each other. The relation between them is called *saṁvāya*. The concepts of *saṁvāya* and *saṁyoga* are useful for establishing the doctrine of *avayavin*.—G.U.T.

277. Bharadvaja, Kosalesa :—*Oṅkārasyaṅktir Mahimā ca (The Shape and Significance of Oṅkāra)*. (in Sanskrit).

Sag, XVIII, Pts. 1-2, Saṁv. 2037, pp. 176-182.

The symbol of *Oṅkāra* was represented first by three horizontal lines placed one upon the other. These three lines mainly denoted the three principal elements of *prakṛti* viz., *sattva*, *rajas* and *tamas*. Later, a vertical line was placed after these lines to denote the single base of these elements. Afterwards, another horizontal line was put above these lines to indicate the highness of the Almighty. Further, a dot was placed above all these lines to show his greatness. Finally, the *brahmapuccha* was added to it. Artistically, all these are presented in symbols.

The author has also made brief study on the significance of *Oṅkāra* through the traditional way. Here, he, mainly citing from the texts of Upaniṣads and *Bhagavadgītā*, concludes that *Oṅkāra* exclusively indicates Brahman, while the existing *ā-kāra*, *u-kāra* and *ma-kāra* signify the different aspects (*pāda*) of the Almighty.—A.C.D.

278. Bhatt, Bansidhar :—*Kundakunda kī Kṛtiyoṅ-kā Saṁracanātmaka Adhyayana. (Structural Study of the Works of Kundakunda).* (in Hindi).

Ane, XXX, No. 4, 1980, pp. 94-97.

This is a little enlarged version of a former article : *Vyavahāra-naya and Nīścaya-naya in Kundakunda's Works* (by Bhatt, B., published in ZDMG Supp. II, Wiesbaden, West Germany 1974, pp. 279-291), and was translated into Hindi before its publication.

It contains structural study of all the 15 available works ascribed to Kundakunda, and as a result, two interlaced layers have been separated from them. Each layer has been designated by mystic and non-mystic patterns. Both patterns are again divided into *nayas* "approaches" called *vyavahāra* and *nīścaya*. Both *nayas* differ from each other in their dialectic structures. On such structural differences it has been demonstrated that only the *Samayasāra* could be ascribed to Kundakunda,—but not the other works under study. The *Samayasāra* (439 verses) itself is also spurious. It seems, the original *Samayasāra* contained two chapters and 136 verses, and a consistent treatment of mystic pattern (see *Samayasāra* mysticism), well survived in the Digambara Jaina literature, but not in the Śvetāmbara literature.—Author.

279. Bhattacharya, Kamaleswar :—*Le Siddhānta-lakṣaṇa-prakaraṇa du Tattvacintāmaṇi de Gaṅgeśa avec la dīdhiti de Raghunātha-śiromaṇi et le Tīkā de Jagadīśa Tarkālamkāra (The Siddhānta-lakṣaṇa-prakaraṇa of Tattvacintāmaṇi of Gaṅgeśa with Dīdhiti of Raghunātha-Śiromaṇi and Tīkā of Jagadīśa Tarkālamkāra).* (in French).

JA, CCLXVIII, 1980, pp. 275-322.

Discussion of controversial term *vyāpti* used by Gaṅgeśa and *vyāptavṛtta* used by Jagadīśa. The latter follows Kṛṣṇadāsa and Bhavānanda. The article traces references from Raghunātha and Bhavānanda.—N.D.G.

280. Bhattacharya, Ram Shankar :—*Is it Justified to Read Garimā in the List of the Eight Siddhis ?*

Br. V., XLII, 1978, pp. 131-141.

States that all schools of Yoga unanimously speak of eight *siddhis* (supernormal powers). The names are : (1) *aṇimā*, (2) *laghimā*,

(3) *mahimā*, (4) *prāpti*, (5) *prākāmya*, (6) *īṣitva* or *īṣitā* (7) *vaṣitva*, or *vaṣitā*, (8) *yatrakāmā-vasayitā*. *Nāgojivṛtti*, *Maṇiprabhā* and *Candrikā* commentaries on *Yogasūtra* read *garimā* in the group of eight *siddhis*. To keep the traditional number to eight by including *garimā*, do not read No. 8, some combine Nos. 7 and 8, some combine Nos. 6 and 7. The difference of opinion was first pointed out by Sovani in his book, "Critical Study of Sāṃkhya System". Shows that *garimā* the power through which one can grow heavy has no place in the traditional list of the *aṣṭasiddhis* since there is no need to mention it in this group. Further, discusses that *garimā* cannot be held as a counterpart of *laghimā*. Examines critically the arguments of scholars who are in favour of reading *garimā* as a *siddhi* and a part of *aṣṭasiddhi*—group and concludes with detailed arguments that even if it is a *siddhi*, it cannot be considered as a part of *aṣṭasiddhis*—the traditional group.—N.K.S.

281. Chanda, R.P. :—*Archaeology and Vaiṣṇava Tradition*.

IMB, 1978, pp. 45-62.

See Under Sec. I.

282. Chemparathy, George :—*A Discussion of the Early Nyāya-Vaiśeṣika on the Nature of Īśvara*.

BV, XXXIX, No. 1, 1979, pp. 31-38.

The author makes an attempt to present the nature of Īśvara as depicted in the *Nyāya-Vaiśeṣika* systems of Indian Philosophy which clearly hold two different views in this regard. According to one Īśvara belongs to the class of *ātman* while the other holds Īśvara as a substance. A thorough study of *Nyāya-Vaiśeṣika* shows that the second view did not find a wide acceptance and as such was given up soon. In this article, the author gives an account of origin and development of these views from some well-known authors of this school.—A.C.D.

283. Dandekar, R.N. :—*God in Hindu Thought*.

BV, XXXX, No 1, 1980, pp. 1-13.

The topic, 'God in Hindu thought-with special references to the Vedic literature' dealt here by the author, may be regarded as complimenting the subject 'Man in Hindu Thought', treated in his paper contributed to the Annals of the Bhandarkar Oriental Institute, Volume 43. The approach to the subject is not that of a mystic. The author deals with the subject synoptically and from the point of view of the history of the religion. The theology derived from *Rgveda* is given as under : (1) The Vedic gods are generally concerned as being subservient to an all-pervading magic potency. (2) As participating in the magic potency, they cannot be said to be essentially distinct from the latter. (3) The gods

and all other categories of existence are dependant on one another for their proper functioning. The author underlines three other significant points : (1) In whatever forms theism developed in classical Hinduism, it always had a pantheistic tinge. (2) God in Hindu thought is basically not concerned as a moral lord and governor. Hindu morality does not mean obedience to the will of god. The Hindu thinker seems to assert that the truly enlightened person is always right. (3) Hindu thinkers do not start with the certainty of god. They seem to accept God as a hypothesis which is not unworkable.—P.G.

284. Das, Ayodhya Chandra :—*Uttara-Valdika-Yuge Sūryopāsanā* (Sun-worship in the Later Vedic Age). (in Sanskrit).

Samvit, XVI, Pts. 2-3, 1979, pp. 7-14.

This paper exclusively attempts in introducing a brief account of meditation of the sun as Brahman during the later Vedic period. The ten principal Upaniṣads which generally shed light on the Indo-Aryan society living quite from Brāhmaṇa Age to the advent of Sūtra Age.

During this period, both the god and also the way of worship is gradually moving from the crude personification of a particular phenomenon of nature towards abstraction. This is why the ancient Vedic deities are declining and fresh arrivals are emerging in the Indo-Aryan religion and mythology.

The purpose of teaching of an Upaniṣad was to preach Brahman through whose meditation a devotee can attain salvation, the principal aim of this life. According to the Upaniṣadic seers, Brahman is formless but lustrous as light. The sun, therefore, seems to be the nearest for the purpose of an ideal illustration. So, an Upaniṣadic teacher tries repeatedly to exemplify the sun to teach a young pupil the complicity of Brahman at first, though, later numerous examples are given to prove his manifestations everywhere. At the same time the teacher attempts to explain his uniqueness and tries to classify the difference apparently existing between Brahman and the rest of the wordly phenomena through exemplifying the sun specially under the names of Sūrya, Savitr, Viṣṇu, Pūṣan and very rarely, Mitra.—Author.

285. Elayath, K.N. Nilakantan :—*Freedom of Will and Action in Śaṅkara's Philosophy*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 36-43.

After a brief discussion on the theory of the free Will of the west and the theory of *karman* of Śaṅkara, the author concludes that the law of *karman* is a law of causation that explains the present experience

of the phenomenal *jīva*. The problem of free will versus determination is an illusion. In such context, Śaṅkara's denial as well as affirmation of free will from *pāramārthika* and *vyāvahārika* points of view sound more logical. — A.C.D.

286. Hino, S. :— *An Observation on Sureśvara's Vārtika of Yājñavalkya-Maitreyī-Dialogue*.

CASS, V, No.7, 1980, pp. 169-178.

According to Sureśvara, *vairāgya* is followed by *mumukṣutva* but according to Śaṅkara *Śamadādisādhanaśaṃpat* (*prāpti*) should occur between the two. This can be understood as a deviation of Sureśvara and may be called the rectification of the *durukta* in Śaṅkara's writing. It must be remembered, however, that this *durukta* cannot be taken as a wrong statement, rather it should be understood as the disorderly mention of an item in his writing. — G.U.T.

287. Jain, Jagdish Chandra :— *The Adaptation of Viṣṇu-Bali Legend by Jaina Writers*.

JOIB, XXIX, Pts. 3-4, 1980, pp. 209-215.

See Under Sec. III.

288. Jain, Lalchand :— *Jaina Tarka Śāstra meṃ Pramāṇasvarūpa-Vimarśa : Eka Viśleşana* (A Study of the Nature of Valid Means of Cognition in Jain Logic). (in Hindi).

JJVB, V, Pts. 1-2, 1979, pp. 55-62.

It gives an account of various aspects of *pramāṇa* as conceived in the Jain logic in its historical perspective. These aspects are dealt with, in detail, in three parts in the following order. The first part deals with (i) the aim and object of logic, (ii) the concept of *svataḥ-prāmāṇya* (the form of evidence that needs no help from outside for its own stand) and *parataḥ-prāmāṇya* (an evidence which depends on others for its own validity). The second part carries an exhaustive note on (i) the important works of Jain logic giving a detailed study of *pramāṇa*, (ii) its definitions given by different Jain scholars, (iii) its form and (iv) its defects commonly known as *saṃśaya*, *vimoha* and *vibhrama*. The third part tries to show the process of development in the concept of *pramāṇa* in the Jain logic by discussing different forms of definition given by different Jain scholars. — A.C.D.

289. Jha, V.N. :—*Jayanta's Concept of Pramāṇa*.

CASS, V, No. 7, 1980, pp. 41-48.

Jayanta simply puts before the readers his own view and the views of his critics and allows the readers to choose one of these two. According to him *pramāṇa* is a collection of factors which are both of the nature of knowledge and of the nature of non-knowledge and it causes the knowledge of an object that must be correct and undoubtful. The history of post-Jayanta period shows that the Naiyāyikas have opted to follow Vācaspati by accepting the definition of *pramāṇa* as *pramākaraṇam pramāṇam* — G.U.T.

290. Joshi Gangadatta :—*Bhāgavate Dārśanikatattvam (Philosophical Elements in Bhāgavata)*. (in Sanskrit).

Sag., XVIII, Pt. 4, VS. 2087, pp. 17-23.

See Under Sec. III.

291. Kalia, Ashok Kumar :—*Rāmāyaṇa meṇ Śaraṇāgati (Total Surrender in Rāmāyaṇa)*. (in Hindi).

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 177-189.

Śaraṇāgati, the total surrender to God is an important aspect of *Vaiṣṇava dharma* and philosophy. The Vaiṣṇava Ācāryas propounded the salient characteristics of the concept of *Śaraṇāgati*. But the author finds that these salient characteristics are already existent in the *Yuddha-kāṇḍa* of *Rāmāyaṇa* in the context of Vibhīṣaṇa's surrender to Rāma. The author deals the importance and characteristics of *Śaraṇāgati* as revealed by *Rāmāyaṇa* and compares it with the propositions laid by Vaiṣṇava Ācāryas.—B.K.

292. Kar, Bijayananda :—*Jñāna : Its Usage*.

JOIB, XXVIII, No. 2, 1978, pp. 42-44.

The term *jñāna* in Indian Philosophy, includes all judgments either true or false. Kumārila classifies *apramā* into error, doubt and ignorance (*ajñāna*). But *jñāna* cannot mean knowledge which means only a true judgment. *Jñāna*, when authenticated, becomes *pramā*, the question whether a *Jñāna* is valid in itself or its validity is determined from without could not have been raised if *jñāna* were defined in terms of truth. But the structure of Sanskrit language shows that a *jñāna* cannot be both true and false. In Sanskrit the terms *jñāna*, *ajñāna* and *mithyā-jñāna* are logically distinguished. The last two are negative in character,

while former denotes a positive meaning. So far as semantic condition is concerned there appears to be no difference between the usages of the Sanskrit term *jñāna* and the English term knowledge.—G.B.

293. Krishnamoorthy, K. :—*Sidelights on Indian Aesthetics*.

Vid , XXIII, No. 1, 1980, pp. 1-16.

It presents a clear picture of the philosophical aspect of the Indian art and literature. Here, he discusses this aspect critically as well as comparatively by citing a number of authorities relating to both ancient and modern. But, the conclusion has been drawn in accordance with the view of Abhinavagupta. According to him one has to derive light and guidance from Abhinavagupta even today to avoid misunderstandings in this sphere.—A.C.D.

294. Krishnamurthy, C. :—*Benefactions of Chola Feudatories to Vaiṣṇavism*.

VIJ, XVII, 1979, pp. 135-141.

See Under Sec. IV.

295. Kulkarni, G.V. :—*The Problem of Desire (kāma) and its Solution in the Bhagavadgītā*.

JSU, XI, No. 17, 1978, pp. 27-30.

The mental condition of Arjuna as described in the initial portion of the *Bhagavad Gītā* is that of confusion based on ignorance. The advice of Lord Kṛṣṇa is calculated to remove this confusion alongwith the selfish desire. In the third chapter of the *Gītā* when Arjuna asks Śrī Kṛṣṇa as to why man is driven to commit sin, the Lord replies that it is desire and it is anger, born of the quality of *rājās* that is responsible for this. The desire attacks the sense organs, gets hold of them and then passes on to the mind and the intellect which it controls. It destroys *jñāna* and *Vijñāna*, i.e., wisdom and knowledge. The way to overcome desire is to know thyself; for thyself is above all. It kills the enemy of selfish desire. There are seven steps to man's downfall, out of which desire is an important one.—P.G.

296. Padoux, André :—*Contributions à l'étude du Mantra Śāstra*. (*Contributions to the Study of Mantra-Śāstra*). (in French).

BEFEO, LXVII, 1980, pp. 59-131.

This is the second instalment of authors' systematic study of Hindu *Mantra Śāstra*. The present section is devoted to *nyāsa* rituals followed by different Tantras. Even Krishites rituals also discussed for comparison.—N.D.G.

297. Pande, Uma :—*Advaita Vedānta and Social Integration*.

IPQP, VI, 3, 1979, pp. 493-504.

Society is explained according to *Advaita Vedānta* as aggregate (*samaṣṭi*) of individuals (*vyasṭi*). In *Advaita Vedānta* Reality is one and there are three categories of existence, viz. (i) illusory existence (2) phenomenal existence (3) the absolute existence. *Advaita Vedānta* clears the vision by removing the veil of ignorance that pervades due to ego. *Advaita Vedānta* leads to absolute harmony among sectarian doctrines, dogmas, faiths, rituals, beliefs, castes and creeds. It is a practical system that can bring forth social integration not merely as a nation but also as whole humanity.—N.K.S.

298. Pantula, M.M. :—*Rṇam Tadapi Ghṛtasya (Borrowing for Ghṛta)*.
(in Sanskrit).

Sag., XVIII, Pt. 4, VS. 2037, pp. 15 16.

The scholar puts a challenge to the traditional meaning of the term *ṛṇa* found in the famous line of a verse, *ṛṇam kṛtvā ghṛtaṁ pivet*, traditionally ascribed to the Cārvākas. According to the scholar, it is not possible for Cārvāka, who has preached to live a happy life, to advocate borrowing which obviously leads to an unhappy state in life. So, here, the term *ṛṇa* might have been applied by the author to denote water.—A.C.D.

299. Pou, Saveres & Jenner Philip, N. :—*Les Cpāp or Codes de Conduite Khmers (Cpāp or Codes of Conduct of Khmers)*.
(in French).

BEFEO, LXVI, 1979, pp. 129-160.

In continuation of his earlier articles in BEFEO vol. LXII, LXIV and LXV the author gives here thirty-seven stanzas of Khmer conduct-code both in original script and Roman transliteration along with their French translation.

The code invites the citizens to enter religion and adhere to the path of enlightenment by following the *dharma* for example.

7. Therefore, all people once deciding on this point (Stanza 6) must decide with courage to enter the religion instead of frivolously crawling under the crutches of a blind stupidity.

32. The Sacred mountain Sumer is reputed for its weight, but it cannot surpass the bounty of your mother,

33. The gurūpādhyāya is comparable to your mother It has the gift of professing social precepts, of inculcating moral virtues on the path traced by all the Buddhas.—N.D.G.

300. Puri, B.N. :—*Kṛṣṇa and Kṛṣṇaism Across India*.

BMA, XXI-XXII, 1978-79, pp. 91-95.

The Kṛṣṇa saga can be traced to sources outside India testifying to its popularity in those regions. Kṛṣṇa or Vāsudeva is mentioned under the name Heracles by the Greek writers Megasthenes and Arrian. The famous Besnagar inscription of Heliodora of the late Śuṅga period equally testifies to the prevalence of Bhāgavatism at that time and its acceptance even by the foreigners. Further, the references might be made to the prevalence of Kṛṣṇa cult in the territories of the Armenians. According to Zenola, two Indian rulers Giseṇa (Kiseṇa-Kṛṣṇa) and Dimeter (Baladeva ?) had sought shelter in the court of the Armenian ruler Balakṣa roughly about 150 B.C. Some more information about the existence and prevalence of Vaiṣṇavism across the Himālayas is furnished by some latest discoveries. A fragment of Kharoṣṭhi inscription of the second cent. B.C. mentions 'Nārāyaṇa be victorious'. Vaiṣṇava influence is also noticeable in a Buddha-image from Bala waste on the silk route of Eastern Turkestan. Besides central Asia, Kṛṣṇa and Kṛṣṇaism were well known in South-East Asia, as is evident from the famous Hindu monuments from Champā (Vietnam) Kambuja (Kampuchia) and Jāvā (Indonesia). The different incarnations of Viṣṇu are beautifully depicted by the artists in sculptures and statues carved in stone. Sometimes there are two female figurines on two sides of the divinity, generally known as Lakṣmī and Satavāna (Satyabhāmā) in Ball. The Kṛṣṇāyana by Trigūṇa dated in the beginning of the Kadiri period deals with the famous episode of the abduction of Rukmiṇī by Kṛṣṇa and his subsequent fight with Jarāsandha. Kṛṣṇa-story in art is best illustrated at Chandi Jago. Statue of Viṣṇu from Bethan, now in the Djakarta Museum, from Indonesia or from Indo-China reveal the prevalence, popularity and worship of Viṣṇu in different incarnations in South-East Asia.—P.G.

301. Puri, B.N. :—*Gaṇeśa and Gaṇapati Cult in India and South-East Asia*.

Ṛm, X, Nos. 1-2, 1978-79, pp. 109-116.

Gaṇeśa or Gaṇapati, described as the sources of obstacles and also as their remover, and propitiated at the beginning of every auspicious ceremony in every Hindu household in India, seems to have an obscure origin. The term Gaṇapati is first noticed in the *Rgveda* signifying Bṛhaspati. Gaṇeśa, as such, does not figure in Vedic mythology. It is

presumed only by scholars that he was non-Āryan deity who eventually found a place in the Āryan Pantheon or was basically one of the Yakṣas venerated along with such imps and pimps—evil spirits as Sala, Kaṭamakaṭa etc. mentioned in the *Mānava-Gr̥hyasūtra* and *Yājñavalkya-smṛti*. They are collectively described as Vināyakas in the *Mahābhārata* as well, as in these texts. The earlier figure Gaṇeśa according to Coomarswamy, is traced in the *Amarāvati*. In Mathurā as well, such figure is noticed among the copings of the Kuṣāṇa period. The development of the Gaṇapati form in the initial stage seems to have been accomplished in the Gupta period, as is evident from the red-sand-stone figure of Gaṇapati from Mathurā and the terracotta plaque temple at Bhitārangan. At Khajurāho statues of dancing Gaṇeśa are conspicuous and varied. The images of Gaṇeśa are found in various interesting forms in Siames, temples and in other countries such as Vietnam and Jāṇā, etc. in south-east Asia as well as in Śrīlankā and Nepal.—P.G.

302. Rai, Ganga Sagar :—*A Note on Kātyāyanī*.

Pur., XXII, No. 1, 1980, pp. 102-103.

The meaning of Kātyāyanī, a famous name of Goddess Durgā, is not given in the Purāṇas and the Epics. The *Vāmana Purāṇa* gives only an episode in connection with the birth of the goddess. The episode explains the meaning of the name as well as its relation with Kātyāyana. The goddess appeared in the *āśrama* of the Sage Kātyāyana and the lustre issued from him was prominent in the goddess. The author also refers to the story in the *Devī-Bhāgavata* and the *Mārkaṇḍeya Purāṇa* regarding the appearance of the goddess from the lustres of the gods.—P.G.

303. Ramanujam, Appan :—*The Śāttāda Śrīvaiṣṇavas*.

BITC, 1978, pp. 1-4.

After a brief study on the origin and development of the *Śāttāda* (=a Brāhmaṇa who does not wear sacred thread) Śrī Vaiṣṇavas, the author concludes :

(i) That they are Non-Āryan Brahmins. (ii) That they had an age long rivalry with Āryan Brāhmaṇas. (iii) That the terms *Śāttāda* was originally derived from *Sātvata* (*Bhāgavata*). (iv) That they are the founders of Vaiṣṇavism. (v) And, that they are neither the followers of Rāmānuja nor Chaitanya because these two Vaiṣṇava saints lived after twelfth century while this cult was originated much earlier.—A.C.D.

304. Sane, P.S. :—*Practical Use of Mīmāṃsā Rules in the Field of Dharma Śāstra.*

BV, XXXIX, No. 4, 1979, pp. 1-8.

The author proposes to tackle two passages involving *Mīmāṃsā* discussion, from the *Mitākṣarā* of Vijñāneśvara on the *Prāyaścittādhyaḥya*, with a view to showing great influence exercised by the *Mīmāṃsā* on the minds of those who had to interpret the sacred, as well as, the secular law contained in the *Smṛti* texts. The first passage deals with what is known as *Anūpadeva-pañcakam*, while the second one deals with *prasaṅga* which is also a technical term from the *Mīmāṃsā*. The reference of the rule, its translation, necessary contact, the views of the opponent and the Siddhāntin, the explanation with a quotation, where necessary, and finally the application of the rule in the context are given with an eye to clarity.—P.G.

305. Sen, Prabal Kumar :—*Nyāyabhāskara : A Lost Nyāya Work.*

JIP, V, No. 3, 1978, pp. 267-274.

Nyāyabhāskara (NB) is a pre-Gaṅgeśa work of Nyāya schools, not yet available in Ms., but extracts from this lost work are to be found in *Tattvacintāmaṇi* of Gaṅgeśa, *Nyāyatattvāloka* of Vācaspati II, *Nyāyarahasya* of Rāmabhadra Sārvabhauma and *Ānyikṣikītattva-vivaraṇa* of Jānakīnātha Cūḍāmaṇi. An analysis of those extracts shows that (a) NB was a commentary on the *Nyāyasūtra*; (b) It has discussed the *hetvābhāsa*s with remarkable subtlety; (c) Vardhamāna at times followed NB in interpreting the *Nyāyasūtras*; (d) NB was looked with highest esteem by later writers of Nyāya.—G.B.

306. Sharma, Arvind :—*On Cakṣuś in the Gītā.*

BR. V., XLII, 1978, pp. 127-130.

The word *cakṣuś* appears several times in *Gītā* and in several series. The paper aims to indicate these different occurrences classified into two sets of uses between which it is useful to recognise a semantic distinction not with-standing the apparent similarities. One set refers to the physical sight, e.g., in verse 5.27, the Yogin is asked to gaze in between the eyebrows and in 11.8, Arjuna is told that he cannot behold the mystic power of God with his ordinary sight. In 15.9., the word *cakṣuś* occurs in an enumeration of the cognitive senses. In the second sense, the word *cakṣuś* is not independent, it is used as a qualified word by *jñāna* or *divya*, the instances referred to are 13.34, 15.10, 11.8. The man possessing the eye of knowledge knows the difference between *kṣetra* and *kṣetrajña*

15.10. The other reference is to divine eye. Further states that *jñānacakṣuṣ* can be developed through yoga and the *divyacakṣuṣ* can only be the gift of god to man. Concludes that the broad divisions can further be elaborated into subtler semantic differentiations. — N.K.S.

307. Sharma, Arvind :—*Are Sannyāsa and Tyāga Synonyms in the Bhagavadgītā ?*

ZDMG, 130, Heft I, 1980, pp. 62-69.

It tries to find out the essential difference between the meanings of the terms *tyāga* and *sannyāsa* which are frequently used in the *Bhagavadgītā* and, yet, unfortunately, remains undecided. After a brief discussion on the options available in the realm of *karman* suggested by Kṛṣṇa and on the various uses of these terms in *Gītā*, the author finds out three exceptions, viz. (1) *tyāga* is not used in the sense of casting action on god while (2) *sannyāsa* is not used in the sense of giving up the fruit of action or (3) attachment to action.

The author fixes nine points in which circumstances *karman* does not bind its doer if an action is done (1) as the prescribed duty, or (2) with the notion that the action is being performed by itself, or (3) the action being done is casted off on the prompter; or it is done without attachment; (4) either towards the action; or (5) towards the result; or (6) done single-mindedly; or done without consideration on success or failure both; (7) in action and (8) in fruit; or (9) is done without wishing the fruit; is unable to drag the doer into its nets,

Finally, the author concludes that when a person chooses the option number 3 he is a *sannyāsin*, while one who chooses the fourth and ninth options may be called a *tyāgin*. So, these terms, in *Bhagavadgītā*, do not appear to be totally synonymous. — A.C.D.

308. Shaw, J.L. :—*The Nyāya on Existence, Knowability and Nameability.*

JIP, V, No. 3, 1978, pp. 255-266.

According to Nyāya, existence (*sattā*), knowability (*jñeyatva*) and nameability (*abhidheyatva*) are universal properties. *Sattā* does not exist in inherence (*sanavāya*) generic property (*jāti*) and particularity (*viśeṣa*). In addition to logical reason, there are some psychological or epistemological reasons behind the distinction between *sattā* and *astitva*. Such problems have been discussed : non-referring expressions, whether the term 'unnameable' is meaningful. Nyāya distinction between *jāti* and *upādhi*. The terms of *jñeyatva* and *abhidheyatva* emphasize the relational mode of presentation of the objects, while *sattā* does signify the

relational mode. These three terms may have the same reference, but they differ in meaning.—G.B.

309. Shivkumar :—*Sāṃkhya-Yoga Definition of Pramāṇa*.

CASS, V, No. 7, 1980, pp. 99-110.

The Sāṃkhya and Yoga system offered an original definition of *pramāṇa* as the function of the *buddhi* or *citta*. There is no trace of influence of Nyāya epistemology upon it. Īśvarakṛṣṇa's treatment of epistemological problem implies that the nature of *pramāṇa* is the ascertainment of an object. This is also a function of the *buddhi*. Vyāsa introduces the technicalities regarding the nature of resultant knowledge.—G.U.T.

310. Sikdar, J.C. :—*Indian Concept of Matter-Part I*.

IJHS, XIV, No. 2, 1979, pp 122-133.

Matter has been studied by every system of Indian philosophy. *Bhūta* of the Cārvāka, *Prakṛti* of the Sāṃkhya-Yoga, *Jaḍadravya* of the Nyāya-Vaiśeṣika and Mīmāṃsaka, *Rūpa* of the Buddhists, *Māyā* of the Śaṅkara-Vedānta, *Acit* of the Rāmānuja-Vedānta and *Pudgala* of Jaina philosophy are only diverse views on this problem.

The most decisive discovery in India is that of matter, molecule, atoms and their creation out of a sort of unseen energy. The creation of matter and atom has revolutionized the concept of an elementary particle.

A study of Indian concepts of matter reveals that *prakṛti* of the Sāṃkhya school represents Matrix or Primordial Matter among many successive changes as ever existing and all-pervading, while the view of the Nyāya Vaiśeṣika is that when newer and newer effects like material substance etc., get produced, then atom as the basis of these effects exists permanently. According to Jaina philosophy an atom is the basis of newer and newer material effects. Nevertheless, atoms are by no means different and independent from the effects like those of the Nyāya-Vaiśeṣika. The three schools agree in one point that self-identity of the fundamental substance as substratum is to remain as non-divisible.

According to Buddhist philosophy, matter signifies all the primary and secondary elements of matter which can be apprehended by the sense-perception. Buddhist philosophy is also an advocate of atomism like the

Nyāya-Vaiśeṣika and Jaina system of thought. Nevertheless, its postulation appears to disagree to the concept of *Prakṛti* of Sāṃkhya on the one hand and that of eternal and infinite atoms of the *Nyāya-Vaiśeṣika* and Jaina school of thought on the other.—A.D.W.

311. Solomon, E.A. :—*Trilocana : A Forgotten Naiyāyika*.

Vid., XXIII, No. 1, 1980, pp. 17-46.

In this paper, the scholar introduces about a great Naiyāyika, Trilocana, who, like some other great Indian authors, has been forgotten and whose works are almost lost, and are known merely from quotations in others' works.

Trilocana was a teacher of Vācaspati. Probably, he was a saṃnyāsīn from Karnataka region. He gave new life and light to the Nyāya school. He seems to have been greatly influenced by Buddhist philosophy though he has bitterly criticised it.

He wrote a *Nyāya-bhāṣya-ṭīkā* which has been quoted in *Dharmottara-pradīpa*, and *Nyāya-mañjarī* which was either a commentary or an independent work. *Nyāya-prakīrṇaka* might have been the third work of this author which deals with miscellaneous problems of Nyāya-school. He is frequently quoted by Jñānaśrī and Ratnakīrti.

Trilocana's contribution seems to have been *nirvikalpa-savikalpa-pratyakṣa*, the clarification of *vyāpti* as *anupādhika* or *svābhāvika sambandha*, establishment of an omniscient God as creator and some strong arguments against Buddha doctrines of momentariness and *apoha*.—A.C.D.

312. Sullere, S.K. :—*Chattisagaḍha kī Kalā ke Dhārmika evam Sāmājika Pakṣa (The Religious and the Social Aspects of the Art of Chattisagaḍha)*. (in Hindi).

PPB, VI, No. 1, 1978, pp. 105-115.

See Under Sec. II.

313. Werner, Karel :—*The Vedic Concept of Human Personality and its Destiny*.

JIP, V, No. 3, 1978, pp. 275-289.

Man in Vedic understanding, is a complex being. His personality is a structural unity of dynamic forces, which are impersonal and

universal. The hymns dealing with man's death give us a picture of man's personality. The *puruṣa-sūkta* gives the idea that the created cosmos has the same structural unity as the individual personality. The *Bṛhadāraṇyaka Upaniṣad* (3.2.13) gives an account of the dispersal of the constituent of the phenomenal personality. The Vedic notion of human personality appears in three layers—(a) *aja* (unborn)-transcendent and immanent force without which any phenomenal thing collapses; (b) *tanu*-phenomenal self; (c) *Śarīra*-visible organism. In the last, man is linked to the transcendent. The Vedic view is that the destiny of man is dependent on his personal merit. By going to heaven one does not automatically achieve immortality. Both gods and men sought and found immortality. Therefore they were called 'path-finders' (RV. 1.105.15).

Some scholars think that the origin of the doctrine of transmigration can be traced to the Brāhmaṇas and developed in the early Upaniṣads (*Bṛhadāraṇyaka*, *Chāndogya*, *Kaṭha* etc.). But RV. 4.54.2 speaks directly about the successive lives given to men.—G.B.

XIII—POSITIVE SCIENCE

314. Bhattacharya, R.S. :—*Is Jyautiṣa the Correct Form ?*

Rm., X, No. 1-2, 1978-79, pp. 23-26.

In modern times, a tendency has grown to spell the neuter word *jyotiṣa* (the name of one of the six *aṅgas* of the Veda) as *Jyautiṣa*. The upholders of this form argue that since the word is formed by adding the secondary suffix 'an' to the stem *jyotis* (ending in dental *s* and not in cerebral *ṣ* as is found in some modern works on grammar, according to the *sūtra adhikṛtya kṛte granthe*, and since there would occur *vrddhi* in the first vowel, i.e.o., of the stem word (the suffix being *ñit*), the form must be *jyautiṣa* and not *jyotiṣa*. However, the author is of the view that a close study of the *sūtra* mentioned above would reveal that the formation of the word in question does not fall under the province of this *sūtra* and consequently there is no possibility to get the form *jyautiṣa*. The *sūtra* in question is applied when the word to be derived is regarded as the name of a *Vidyā* and not the name of a *grantha*. The word *jyotiṣa* is to be formed by adding the secondary suffix *ac* to the stem *jyotis* in the sense of *tad asyāsti*. Thus it is clear that there is no irregularity in the word *jyotiṣa* so far the grammatical process is concerned.—P.G.

315. Choudhury, H.N. Rai, Sareen, A.M. and Molla, H.A. :—*Some Less Known Uses of Plants from the Tribal Areas of Bankura District, West Bengal.*

IMB, XIV, Nos. 1-2, 1979, pp. 71-73.

During ethno-botanical field studies among the Santhals, Oraons and Koras of Bankura District of West Bengal, the authors have come across some plants or plant-parts and have gathered information about them. 28 such plants belonging to 20 families have been arranged alphabetically by their botanical names followed by family tribal or local names and tribal uses.—A.D.W.

316. Desai, Nileshvari Y. :—*Glimpses from Astrology and Chiromancy in Mārkaṇḍeya Purāṇa.*

Pur., XXII, No. 2, 1979, pp. 100-107.

Mārkaṇḍeya Purāṇa has been examined as to its references to astrology and chiromancy. The references included relating to

astrology are :—(1) The family priest in royal household knowing the past, present and future divine 'Dama' as name to Nariṣyamanta's son; (2) King Dama obtaining boons from Brāhmaṇa priest; (3) King Karandhama consulting astrologers at the birth of his son; (4) Kings consulting the *daiyajña* priest fixing day for *svayamvara*. For chiromancy, instances referred to are :—(1) descriptions of king Hariścandra's son, (2) how king Uttama's son being named as Auttama and (3) explaining royal and auspicious marks of king Śatrujit's son R̥tudhvaja, of king Durgama and of Tamas Manu. *Mārkaṇḍeya Purāṇa* ascribes astrological belief as to the results of goddess Lakṣmī's abode in various parts of human body. Thus, it contains varied data on astrology in general and chiromancy in particular.—N.K.S.

317. Govind, Vijai :—*A Survey of Medieval Indian Astrolabes*.

Bv., XXXIX, No. 1, 1979, pp. 1-30.

This paper attempts to present a systematic historical study of a number of astrolabes, a kind of astronomico-mathematical instruments, found in various forms. These devices were designed and issued by the astronomer-geographers of India during the medieval period (c. 7th cen. A.D. to 18th cen. A.D.). These earlier instruments which were once used chiefly in working out the distance between the globe and an astral body are lying in some museums, organisations and institutions in India. An elaborate account of these astrolabes, their size, shape and significance, their designers and the places where these astrolabes are kept etc. have been discussed in this paper.—A.C.D.

318. Gupta, R.C. :—*Muniśvara's Modification of Brahmagupta's Rule for Second Order Interpolation*.

IJHS, XIV, No. 1, 1979, pp. 66-72.

When the values of a function are tabulated for some discrete values of the argument, the functional values corresponding to intermediary argumental values are obtained ordinarily by linear interpolation. For greater accuracy, higher order technique is necessary.

It is well known that the famous Indian mathematician Brahmagupta (7th cen. A.D.) gave a rule for second order interpolation. This gives the results equivalent to what one will get by using the Newton-Stirling formula of the calculus of finite difference. Brahmagupta's rule is found subsequently in the works of Govinda-svāmī (9th cen. A.D.), Vaṭeśvara (12th cen. A.D.) and Parameśvara (15th cent. A.D.).

Muniśvara (7th cen. A.D.) has given a modification, which consists in applying a process of iteration and leads to better results in some cases. A discussion of Brahmagupta's original rule, its modification by Muniśvara has been discussed in this paper.—A.D.W.

319. Gupta, R.C. :—*The Marīcī Commentary on the Jyotpatti.*

IJHS, XV, No. 1, 1980. pp. 44-49.

Bhāskarācārya (b. 1036 śaka—1114 A.D.) was a great astronomer and mathematician. He is designated as Bhāskara II to distinguish from his namesake Bhāskara I (7th cen. A.D.).

The Jyotpatti composed by Bhāskara II in Sanskrit may be considered as a short tract on ancient Indian trigonometry. Besides a sort of summary of Hindu trigonometry upto the time, it contains several results which make their first appearance in India through this work, for example, the exact values of the sines of 18 and 36 degrees and the addition and subtraction theorems for the sine function.

Muniśvara's *Marīcī* (1638 A.D.) is a comprehensive commentary on the *Jyotpatti*. It not only contains a variety of rationales of trigonometrical rules found in *Jyotpatti*, but also important historical material reflecting interesting facts. This may indicate that the trigonometrical novelties of South India were not known in Northern India which seems to be experiencing a decadence of indigenous science and culture under the Muslim rules since about 1200 A.D. But this part of the country had approach with Arabic material or Arabic version of Greek material.—A.D.W.

320. Jain, C.L. :—*System Theory in Jaina School of Mathematics.*

IJHS, XIV, No. 1, 1979, pp. 31-65.

The System Theory of action (*karma*) as described by Kalman et al. (Topics in Mathematical System Theory, New York, 1969, preface vii) to be lively, challenging, exciting, difficult, confused, rewarding, and largely unexplored field, is very important and yet holding the promise of still bigger discoveries. In this paper the theory of action in certain Prakrit texts is explained in the light of recently developed mathematical system theory. The main lines on which the topic has been consolidated here are the motivation, source material, working symbols, terminology, concepts, principles, procedural illustrations, symbolic material and cybernetics.—A.D.W.

321. Jha, Ganga Nand Singh :—*Mathematics in Tantra Texts*,

ME, XIII, No. 3, 1979, pp. 33-35.

Tantras are as old as the Vedas. Tantra-way of the meditation can be traced in the *Rgveda*. Most of the secret meditations of Hindus during all ages, is based on tantras. Every step in tantras is based on mathematics. But it is unfortunate that scholars have not paid proper attention to the mathematical knowledge kept behind the tantras. The present paper is an attempt to discuss some of the mathematical scores of the tantras.—A.D.W.

322. Kamavisdar, S.S. :—*Evidences of the Inorganic Substances in Amalgamation Process During Indian Alchemy*.

IJHS, XIV, No. 2, 1979, pp. 155-156.

The process through which mercury is converted into solid form or a hard metal with a view to restrict or to check its quick moving property (*cāñcalya*) is described in *Rasaratnasamuccaya*. On the basis of these descriptions it is concluded that inorganic substances are necessary for turning mercury into solid form and when mercury is mixed with such substances it forms amalgam first and then turns into the solid state metallic complex of the substance used for actual practice.—A.D.W.

323. Kumari, Gayatri :—*Some Significant Results of Algebra of Pre-Āryabhaṭa Era*.

ME, XIV, No. 1, 1980, pp. 5-13.

On the basis of the available literature, *Śulva Sūtras*, the *Brāhmaṇas* and Jaina literature *Sthānāṅga Sūtras*, it has been concluded in the paper that Algebra developed in India as a handmaid of astronomy and geometry. It was followed by a bit advanced stage when the knowledge of simple and quadratic equations, indices, permutations and combinations was acquired.—A.D.W.

324. Lishk, Sajjan Singh and Sharma, S.D. :—*Zodiacal Circumference in Jaina Astronomy*,

IJHS, XIV, No. 1, 1979, pp. 1-15.

Jainas had a peculiar theory of two Suns and two Moons and two sets of *nakṣatras* (asterisms). Lunar zodiac of the *Rgvedic* Hindus consisted of 27 *nakṣatras*; Jainas first measured zodiacal stretches of

nakṣatras into time degrees and included Abhijit (*a lyrae*) *nakṣatra* to account for the discrepancy in lunar motion. A simple probe is rendered into a series of development of graduating zodiacal circumference into $27\frac{1}{4}$ days (time degrees) of a *nakṣatra* month (lunar sidereal revolution) and subsequently into $819\frac{3}{4}$ *muhūrtas* (1 *muhūrta* = 48 minutes) of a *nakṣatra* month, 54900 *muhūrtas* of a 5-year cycle and 360 *saura* days (one *saura* day = time taken by Sun to move 360th part of the zodiacal circle) finally leading to development of equal amplitude system of *nakṣatras* when Abhijit was again dropped with the advent of Siddhantic Astronomy.

It may be pointed out that the solar division of zodiac in India is the same in substance as that used in Greece. Jones in his antiquity of the Hindu Zodiac [Asiatic Research, Vol II, p. 289, 1790] remarks that Greeks and Hindus owe it to an older nation who first gave names to the luminaries of heaven. Need it be emphasized that the hitherto unexplored Jaina contribution in the history of division of zodiacal circle is unique in character of its Hindu origination.—A.D.W.

325. Majumdar P.K. :—*A Rationale of Brahmagupta's Method of Solving $ax + c = by$.*

IJHS, XVI, 1981, pp. 111-117.

Bag. (IJHS, 12, 1977, pp. 1-16) discussed the method of solution indeterminate equation $by = ax \pm c \dots (1)$ in ancient and medieval India. He discussed the method of Āryabhaṭa I and Bhāskara I in details. He asserts that Indian scholars had more and less distinct idea about the application of continued fraction and used the tool $p_n q_{n-1} - q_n p_{n-1} = \pm 1$ for the solution of (1) according as n is even or odd. The present paper studies in detail the method of Brahmagupta (c. 628) given in his *Brāhmasphuṭa Siddhānta*. The original Sanskrit text is given along with the translation as given in Datta and Singh (History of Hindu Mathematics, Vol. 2, 1938, Motilal Banarsī Dass, p. 102).—A.D.W.

326. Moghe, S.G. :—*A Fresh Interpretation of Nakṣatrair Yaśca Jīvati.*

BV, XXXIX, No 1, 1979, pp. 59-63.

This paper gives a fresh interpretation of a phrase, *nakṣatrair yaśca jīvati*, the *Manu-smṛti* of which disqualifies an astrologer from being invited in a *śrāddha* ceremony. A number of commentators also confirm this view. Had an astrologers been really bad in the eyes of Manu? This question is dealt with by the author by quoting the views of some famous astrologers like Varāhamihira and the like. Finally, it has been concluded that this phrase of *Manu-smṛti* does not actually

mean a person having a thorough knowledge in astrology but it denotes a layman who claims to be an astrologer while he does not know anything sound to the astrology.—A.C.D.

327. Murthy, S.R.N. :—*An Occurrence of Cinna^har in Rasārṇavakalpa*.

IJHS, XIV, No. 2, 1979, pp. 83-86.

It is well known that considerable amounts of mercury were used in the preparation of āyurvedic medicines from very early times. Therefore, an attempt was made to scan some of the available texts in Sanskrit on the discipline with the chief object of identifying any locations from where the ancients got mercury ores for their use. One such region reported in a text called *Rasārṇavakalpa* (ed. trs. Roy and Subbarayappa, Indian National Science Academy, 1976) is examined in the present paper.

Vāgbhaṭṭācārya's *Rasaratnasamuccaya* (ed. Sharma, Dharmananda, pub. Motilal, Banarsidass, New Delhi, 1977, p. 207) is another text containing much information on the use of mercury in āyurvedic medicines. Mercury and related materials used to be imported. Cinnabar is also called *cinipīṣṭam* meaning 'China powder' since it was imported from China. Similarly cinnabar is also referred to as '*dard*' connotating the place of its origin Dardistan, i.e., a country between Chitral and the Indus.

The author concludes that his examination of some Sanskrit text has indicated the occurrence of cinnabar in the region identified as Siddhapura in the Kadi district of Baroda in Gujarat.—A.D.W.

328. Murthy, S.R.N. :—*Vāgbhaṭa on Medicinal Uses of Gems*.

IJHS, XIV, No. 2, 1979, pp. 134-138.

A Hindi commentary on *Rasaratnasamuccaya* by Vāgbhaṭṭācārya has been presented by Dharmanandasharma (Tattvabodhini, Motilal Banarsidass, 1977). The text deals with various aspects of *Āyurveda*. The medicinal aspects of gems have been enumerated by Vāgbhaṭa in the fourth chapter entitled *Ratnāni*. In Sanskrit literature, of many gems known, only the most important nine gems are (i) *Vajra* (diamond) (ii) *māṇikyā* (ruby), (iii) *Nilā* (sapphire), (iv) *puṣparāga* (topaz), (v) *Marakata* (aquamarine), (vi) *Vaidurya* (cat's eye), (vii) *gomeda* (zircon), (viii) *pravāla* (coral), (ix) *Muktā* (pearl). Of these i to vii have been classified as minerals and viii and ix as shells. The first five of these are considered to be superior gems. The present paper is an attempt to enumerate the medicinal properties of the gems on the basis *Rasaratnasamuccaya*.—A.D.W.

329. Murthy, S.R.N. :—*On Some Geological Aspects of the Sūryasiddhānta*.

IJHS, XIV, No. 2, 1979, pp. 144-149.

Siddhāntas are geomathematical treatises in Sanskrit generally presented in a poetic style. Of these the *Sūryasiddhānta* enjoys the place of pride in Hindu astronomy. This paper presents a brief introduction to the *Sūryasiddhānta* and a discussion on the geological implications of the geographical data contained in the text. The possible evidence inferred from such studies in support of Plate theory of the Earth are brought out. —A.D.W.

330. Sastry, T.S. Kuppanna :—*The Vasiṣṭha-Pauliṣa Venus in the Pañcasiddhāntikā of Varāhamihira*.

IJHS, XIV, No. 2, 1979, pp. 150-154.

In 1839 Thibaut and Sudhakara Dvivedi (TS) edited the *Pañcasiddhāntikā*. In Chapter XVIII, dealing with the star-planets according to Vasiṣṭha and the Pauliṣa *siddhāntas* they have committed several serious mistakes. In an earlier paper of the author presented at the World Sanskrit Conference, March, 1972, Vol. XI, 1973, VVRI, Hoshiarpur, errors without going into the details were pointed out. About the same time O. Neugebauer and D. Pingree (NP) brought out an edition of the *Pañcasiddhāntikā* wherein they have improved TS's interpretation in some places, but committed worse mistakes in others. The present paper gives a correct interpretation of the verses 1 to 5 which were interpreted wrongly by the previous authors. —A.D.W.

331. Siddiqi, Tazimuddin :—*Unānī Medicine in India During the Delhi Sultanata*.

IJHS, XV, No. 1, 1980, pp. 18-24.

India with its large area and population, a rich civilisation, natural resources and treasure of knowledge of wisdom has always occupied an important position. The present paper is an attempt to trace the history of Unānī system of medicine in India and while coming to India in the twelfth century A.D. how it spread to different parts of India, adopted and included its *Materia Medica* Indian drugs and herbs, the progress of the system during the period of Pathan kings, and important medical works of this period. —A.D.W.

332. Sikdar, J.C. : *Jaina Alchemy*.

IJHS, XV, No. 1, 1980, pp. 6-17.

The Jaina alchemical thoughts from the time of Nāgārjuna and Pādaliptasūri upto the 18th. cen. A.D. reflect an aspect of the material culture of the Jainas with scientific ideas on chemistry and metallurgy.

A study of *Suvarṇaraupyasiddhiśāstra* of Jinadattasūri (V.S. 1210) with additional material in the 18th cen. A.D., *Nagārjuni*, *Yogamālāvṛtti* of Guṇākara (V.S. 1296), *Rasaratnasamuccaya* of Māṇikyadevasūri (16th cen. A.D.) etc. reveal two different trends in Jaina Alchemy (i) chemistry and metallurgy and (ii) medical science, together with some informations on occultism.

Western India, by virtue of its geographical position as a centre of Jainism was a receptacle for many alchemical ideas from other Indian culture areas.

In the Jaina manuscripts some metals and plants are identified with some code names, e.g mercury with *dharma*, gold with *maṅgalam* etc. The research to make gold was continued by the Jaina and other Indian alchemists.

The Jaina alchemy dealt with the mineral kingdom, *rasas*, *uparasas*, *ratnas* and *lohas*, mercury, the construction of apparatus, the mystical formulae for purification of metals, extraction of essence, liquification and incineration of metals, etc.—A.D.W.

333. Singh, R.S. :—*Botanical Identity and A Critical Appreciation of Māluva Latā as Evinced in the Buddhistic Pali Literature*.

IJHS, XIV, No. 2, 1979, pp. 139-143.

Plant-kingdom has played an important role in all the ages in the cultural and economic framework of the human nations and societies inhabiting areas, far and near, giving rise from time to time to their political movements too, as and when needed. The contribution of plants is significant in the development of various specialities, sciences, technologies; arts and crafts in the later eras of the past history. The richness of Indian flora cannot be overemphasised but the fragments of the past history are scattered and lying unrevealed.

In connection with tracing out the antecedents of medicinal and other economic plants in the ancient Indian literature, the author made a search through the Buddhistic Pali literature and discovered ample information about the then economic flora of the country.

It has been possible to identify the *māluva latā* in various similes and for its economic uses, with *Bauhinia vahli*, Wight and Arn., an immense climber belonging to the family *Leguminosae* which is also supported by various finding relating to this plant in the field-study.—A.D.W.

334. Snatak, B.D. :—*An Indian Festival of Health Care*.

Ṛm., X, Nos. 1-2, 1978-79, pp. 133-136.

The advent of the Dīpāvalī is marked with and preceded by observing the *Dhanvantari-Pūjā* or *Dhanateras*. The day attaches great importance to the physical health as Dhanvantari is worshipped on that day and different kinds of food items are prepared and offered to that deity and subsequently shared for eating among the neighbours, friends and relatives. New crops of paddy, sugarcane, *urada*, *moonga* and *tila* are the main ingredients in these preparations. These make the body strong to receive the onslaught of winter, because in its wake with the change of seasons, influenza, malaria fever, etc. attack with severity. On the basis of etymological analysis of the name of Dhanvantari the word *dhanva*, first part of his name, connotes 'desert'. Consequently, a person whose fame went beyond the deserts for his first invention and discovery of medical science and contribution thereto was termed as Dhanvantari. The author shows that this contention is further reinforced from the excerpts from the texts of famous work *Suśruta* and its commentary by Dalhaṇa.—P.G.

XIV—SOCIAL AND ECONOMIC INSTITUTIONS

335. Appasamy, Jaya :—*The Indian Tradition in Art.*

IH, XXVII, No. 2, 1978, pp. 16-21.

See Under Sec.-II.

336. Banerji, Sures Chandra :—*Popular Life and Beliefs as Reflected in the Purāṇas.*

Pur., XXII, No. 1, 1980, pp. 23-26.

The author in the beginning describes some of the popular beliefs and practices of day-to-day life reflected in the various Purāṇas. He further points out that the economic condition of the sacerdotal class was miserable with the growing popularity of Buddhism and it induced the priests to device many *vratas*. It was ordained that liberal gifts in *vratas* were conducive to great merit. The different kinds of taxation, such as, levied on the autumnal crop, the crop of the rainy season, the commercial commodities, on the indigenous goods and various other things as mentioned in the *Agni Purāṇa* have been discussed at the end of the paper.—P.G.

337. Bhattacharya, N.N. :—*The Social and Political Background of Mahāvīra's Teachings.*

JJVB, V, Nos. 7-8, 1979, pp. 36-40.

See Under Sec. VIII.

338. Bhattacharya, P.B. :—*Yajñopavītatattvam.*

OH, XXX, Pts. 1-2, 1979-80 pp. 32-58 and 87-100.

(1) Of the four *varṇas* viz. Brāhmaṇa, Kṣtrīya, Vaiśya and Śūdra, the first three are initiated with the sacred thread (*yajñopavīta*). This ceremony is known as *Upanayana*. Persons thus initiated are called *dvija*. This sacred thread is considered to be an insignia for the twice born (*dvija*). (2) Meaning of the word *upanayana*; The ceremony is necessary for attaining the capability of reading the Vedas. This second birth neither withers nor dies. (3) Meaning of the

word *dyja* : Daughters of these twice-born castes have their second birth at the time of their marriage when they attain the new *gotra*. (4) In ancient time the women of the twice-born castes also were initiated and accordingly had no bar in reading the Vedas. The reason why in modern age this ceremony has been restricted to the male members. (5) Meaning of the word *Yajñopavīta*; How for the first time this sacred thread came into being ? : Brahmā created it and Rudra first Prepared the knot. The method of preparing this thread. Nine deities of the nine threads. Size of this sacred thread. Different positions of this sacred threads and the different names thereof. This thread is to be worn always. Persons totally forsaking the desires and taking up the order of Paramahansa need not wear it. (6) This thread is extremely sacred. It bestows longevity and other good results. Necessity of this thread in different ceremonies as *śrāddha*, *tarpaṇa* etc. have been discussed.—Author.

339. Chanda, R.P. :—*Origin of the Caste Code*.

IMB, XIII, Nos. 1-2, 1978, pp. 44-45.

The present article is reprinted from *Science and Culture*, June, 1937. It deals with a brief history of caste-code of ancient Indian people. In the post-Ṛgvedic period, the Brāhmaṇa portions of the Vedas, including the Upaniṣads, reveal that there were of course the four castes and the so-called mixed castes in Vedic India, then extended from Eastern Punjab to Northern Bihar. But they resembled social classes than castes in the modern sense. Non-Brāhmaṇas, including sons of slave girls, could then get themselves promoted to the rank of Brāhmaṇas. There was no untouchability in Vedic India. But in the *Dharmasūtras* there is an all-around stiffening of the caste code. This change amounts a social revolution. For tracing the cause of this revolution, we should take into consideration certain circumstances revealed by *sūtras* : (i) In the time of *Dharmasūtras*, inhabitants of Vedic midland came in contact with outlying countries of northern India and also with southern India. Besides, Gautama in his *Dharmasūtra* first names the Yavanas or Ionian Greeks with whom the Indians first came into contact early in the 5th century B.C. (ii) The early *sūtras* reveal a religious revolution and in respect of Vedic sacrifices. (iii) The rise of Jainism, Buddhism and other anti-Brahmanic religions and (iv) Rise of religion of *bhakti* like Śaivism, Vaiṣṇavism or Śāktism.

The rise of these rival religions that threatened to supersede the Vedic religion and fear of contamination of culture as a result of contact with alien cultures, must have greatly alarmed the proud descendants of the Ṛṣis and let them devise means to prevent the mixture of blood and the mixture of cultures. Hence followed rules regarding the prohibition of intermarriage, physical touch, and even sight.—B.K.

340. Gonda, J. :—*The Treatment of Hair Cuttings in the Gṛhyasūtras.*

Rm, X, Nos. 1-2, 1978-79, pp. 37-40.

See Under Sec. XI.

341. Kamble, B.R. :—*Vedic Literature on Untouchables.*

JSU, XI, No. 17, 1978, PP. 57-66.

The author presents a study of the culture and social organisation of men in the *Rgveda*. The *Rgvedic* society had given rise to a variety of professional groups such as *Rathakāra*, *Takṣan*, *Kulāla*, *Karmara* (blacksmith), *Vaptā* (barber), *Survata* (vintner) and *Charmamna* (leather worker) etc. These artisan classes, which were in the *Sūtra* period reported as *Śūdras* and some of them as untouchables, were the members of the vaiśya caste in the *Rgveda*.

The occupation of the tanner and the leather worker was an essential part of the day to day life in the *Rgvedic* period. The tendency of a professional group forming a caste of its own exists in the *Rgveda*. The author is of the view that no occupation was regarded as degrading for the Aryan freeman, is not the whole truth. Slavery was known to the *Rgvedic* Aryans. Caste tendencies have been expressed strongly in the literature of later Vedic period. The *caṇḍāla* and the *Paulkāsas* had already fallen in the process of forming the caste of untouchables in the later Vedic period. — P.G.

342. Lal, S.K. :—*Female Divinities vis-a-vis Matrimonial Rites.*

CASS, V, No. 7, 1980, pp. 75-82.

Female divinities closely associated with the idea of fertility, procreation etc. are met with in the matrimonial rites. Many non-Aryan female divinities though quite ancient in their origin acquired importance only in post-Vedic, Epic and Purāṇic period when Vedism was on decline and Hinduism was on revival. Aryan and non-Aryan dichotomy is perceptible in the divinities associated with marriage rites as prescribed by the *Gṛhyasūtras* and those of people's practice as found today.—G.U.T.

343. Maity, S.K. :—*Early Indian Education with Special Reference to the Classical Age.*

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 9-22.

See Under Sec. XI.

344. Moghe, S.G. :—*Sunahśepa and Dattaka-Vidhāna*,

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 85-96.

See Under Sec. XV.

345. Ojha, Adityaprasad :—*Prācīna evaṃ Pūrvamādhyakālīna Bhārata meṃ Tantuvāyoṇ kī Sāmājika Sthiti : Eka Aitihāsika Viśleṣaṇa* (The Social Condition of Weavers in Ancient and Pre-Medieval India - A Historical Analysis). (in Hindi).

JGJKSV, XXXV, Nos. 1-2, 1979, pp. 203-212.

See Under Sec. XI.

346. Pandey, R.N. :—*Wages and Working Conditions of Industrial Labour in Ancient India*.

Pra, XXIV-XXVI, Pts. 2, 1-2, and 1, 1979-80, pp. 169-185.

See Under Sec. XI.

347. Patyal, Hukam Chand :—*Avakīrṇin*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 1-6.

Attempt's to study the term *avakīrṇin* from the socio-ritualistic point of view. Opens the discussion with etymology of the word followed by its meaning as a religious student who has violated his vow of celibacy (by having intercourse with a woman). Refers to methods of expiation quoting Vedic as well as *Dharma Sūtra* texts. Discusses *paśu* sacrifice and *ājya-āhuti* as methods of atonement. Also includes a description of the wider sense of the term *avakīrṇin* as one who has neglected his daily duties deliberately for seven days continuously. As perpetrator of worst type, he is completely debarred from his *āśrama* and also from participations in any of the sacred rites. He can be re-admitted only after atonement.—N.K.S.

348. Perumal, V. :—*The Tamil Society of the Saṅgama Age*.

BITC, 1978, pp. 13-26.

It portrays the high order of the ancient Tamil society of the Saṅgama Age as evidenced by the Saṅgama literature, and gives a precise account of different aspects of the Tamil society of that age. According to the author, the Saṅgama Age had witnessed flourishing literature, beaming education and a high social order with excellent morality, religion and

culture, with strong athletes, army and politicians alongwith increasing economical and commercial factors and also with growing industries as well as fine arts.—A.C.D.

349. Prasad, S.N. :— *Studies in the Origins of the Caste Kāyastha*.

PPB, VI, No. 1, 1978, pp 55-65.

It is a painstaking survey of a number of classical works describing Kāyastha on different angles. The group that emerged as a new caste in early medieval India might have come from Iran as skilled administrators to help the Kuṣāṇa rulers in India. Principally, they were writers and administrative officers. When the profession became a subject of heredity this group assumed the character of a caste which rose high in administrative positions and financial status.—A.C.D.

350. Sane, P.S. :— *Practical use of Mīmāṃsā Rules in the Field of Dharma Śāstra*.

BV, XXXIX, No. 4, 1979, pp. 1-8.

See Under Sec. XII B.

351. Sharma, Nishanand :— *Jaina Vāṇmāyā meṃ Nārī-śikṣā (Woman Education in the Jaina Literature)*. (In Hindi).

JJVB, V, Pts. 11-12, 1980, pp. 353-371.

According to Jaina literature women were eligible to get education in different subjects such as arithmetics, grammar, literature and rhetorics etc. Often women get their education from āryikās and kṣullikās. Sometimes teachers were also used to educate them. Some difference was to be seen between the education of princesses and ordinary girls. Princesses got their education in the guidance of able āryikās. Main subjects of education were language, literature, religion, painting, singing and *nimittajñāna*. The study of *Dṛṣṭivāda* was prohibited for women. Often the time for study was upto eight years but āryikās could continue their studies throughout the whole life. There were also some hints of co-education. Temple, Maṭhas and religious places were used as educational institutions. Educated women were called with many adjectives such as *sādhvī*, *sthavirā*, *kṣullikā*, *abhiṣekā pratihārī*, *pravartini*, *āryikā*, *ācāryā* etc.—M.R.G.

352. Sharma, S.K. :— *Impact of Kauṭilya and Kāmandaka on Viṣṇuśarmā*.

SV, V, Pts. 1-2, 1977, pp. 151-172.

Pañcatantra Kathāmukha verses, 1 and 2, *manave Vācaspataye Śuk-āya Parāśarāya Sasutāya, Cāṇakya-ya ca viduṣe Nam'o'stu nayaśāstra-karibhyaḥ sakalārtha-śāstra-sāram jagati samālokyā Viṣṇuśarmedam*

tantraiḥ pañcabhiḥ etaccakāra sumanoharam sāstram alongwith I.1.63; I.1.98; I.2.115. II Introductory 41, 46, p. 8, and V. 9 p. 57 (M.A. Kale, *Nītisāra*, Canto I.4-7, pp. 5-8 alongwith many points of inspiration from Kauṭīliyan *Arthasāstram*) have been dealt within this paper to prove the point that *Nītisāra* being an abridgement of *Arthasāstra*, has its complete influence on the work of Viṣṇuśarmā written in 5th cen. A.D.—Author.

353. Shukla, Ram Prasad : — *Prācīna Bhārata meṁ Śūdraṅ kī Sāmājika Sthiti* (The Social Condition of Śūdras in Ancient India). (in Hindi).

Pra., XXIII-XXIV, Pts. 2-1, 1978, pp. 249-254.

It presents a vivid description of the social condition of Śūdras in ancient India. This study is mainly based on the *Bṛhadāraṇyaka Upaniṣad*, *Jaiminiya Brāhmaṇa*, *Mahābhārata*, *Vājasaneyī Saṁhitā*, *Śatapatha Brāhmaṇa*, *Aitareya Brāhmaṇa*, *Maitrāyaṇī Saṁhitā*, *Rgveda*, *Majjhimanikāya* etc. According to these the social condition of Brāhmaṇa and Kṣatriya was sound in pre-vedic period while that of Vaiśyas and Śūdras had started to be neglected. Certain references are also given from *Dharmasūtras* which shed light on the condition of Śūdras.—M.R.G.

354. Singh, Maan : — *Social Conditions in Daṇḍin's Time*.

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 31-52.

The paper throws light on social conditions in the time of Daṇḍin (7th-8th cent. A.D.) as delineated in his *Avantisundarī* and *Daśakumāracarita*.

The form of the Government was monarchical. Ministers were appointed to assist the king. Police, guards and several officers were kept to maintain law and order. Offenders were awarded severe punishments.

Varnadharmas were maintained according to Manu. All the stages of life (*Āśramas*) were given their due importance. The education included several branches of learning.

Marriages were generally settled in one's own caste, but intercaste marriages were also in vogue. Polygamy was present in the society. The wives were also following their husbands in death by self-immolation. Prostitution formed a powerful class and had royal protection.

Śaivism was the most popular alongwith Śakti Cult and Vaiṣṇavism. There were also monasteries of Jainas and Buddhists. People also set out for long pilgrimages.

People were using silken and cotton clothes. The *Valkalvastras* were used by hermits. People were fond of wearing ornaments of various kinds. The use of cosmetics was also common.

Dandin refers to foods and drinks of his time. He speaks of cultivation, trade and commerce. Sea-trade was extensively carried out. In every city there was a guild of merchants. Slave-trade was common among the Yavanas. Fine arts were well-developed. We have allusions to architecture, sculpture, painting, music and dancing etc. Dandin thus lived and roamed about in a society which had both of its aspects, good as well as bad. — B.K.

355. Sircar, D.C. :—*Aspects of Early Indian Economic Life*.

IMB, XIV, Nos. 1-2, 1979, pp. 7-70.

The present paper is in continuation of the author's early Indian economic life including land system, monetary problems, trade etc. discussed in (i) *Studies in Indian Coins* (Motilal Banarsidass, Delhi, 1967), (ii) *Landlordism and Tenancy in Ancient and Medieval India as revealed in Epigraphical Records* (Dr. R.K. Mukherji Endowment Lectures, 1964, Lucknow University, 1969), (iii) *Studies in the Political and Administrative Systems in Ancient and Medieval India* (Motilal Banarsidass, Delhi, 1974) and (iv) *Early Indian Numismatic and Epigraphical Studies* (Indian Museum, Calcutta, 1977). — A.D.W.

356. Thakur, Vijay Kumar:—*Changing Patterns of the Form and Distribution of Landed Property in Ancient India*.

Jl, VIII, No. 2, 1980, pp. 39-52.

It is a historical survey of the stages in the social distribution of landed property in ancient India. This survey marks out certain well-defined stages in the evolution of landed property in ancient India from a probable priestly control over land during the Harappan phase the transition had been made towards the emergence of a feudal land system by the end of the sixth century A.D. Land by now came to be owned mostly by a set of intermediaries both religious and secular. Land grants made by kings and their feudatories not only bestowed fiscal rights but even administrative rights came to be conferred upon the donees. This led to the creation of semi-independent pockets of administration, as well as economy within the royal territories and paved the way for the full-fledged development of a feudal system in the post-Gupta times. — A.D.W.

XV—VEDIC STUDIES

357. Arya, Jayadev :—*Vaidika Śākhāṇ kā Svarūpa (Nature of Vedic Recensions)*. (in Hindi).

KURJ, XI, 1977, pp. 250-263.

It is a critical as well as a comparative study on the nature of different Vedic schools. Through a vast study of remarks and opinions made by a number of renowned scholars of this sphere, the author arrives at that the recensions are not original Vedas but are expositions. Finally, he concludes that *Ṛgveda* of Śākala recension, *Yajurveda* of Mādhyandina school, *Sāmaveda* of Jaiminiya branch and *Atharvaveda* of Śaunaka tradition may be deemed as original Vedas.—A.C.D.

358. Bhat, M.S. :—*A Short Account of the Vidhāna Literature*.

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 75-84.

See Under Sec. X.

359. Carri, S.S. :—*The Kāṇḍarśis and the Ārṣeyapāṭha*.

CASS, V, No. 7, 1980, pp. 33-40.

The question of *Ārṣeyapāṭha* arises because Bhaṭṭa Bhāskara implies that there is a recension of TS other than what is known as *Sārasvatapāṭha*. But after studying this problem we come to the conclusion that *Ārṣeyapāṭha* does not exist. There is already discernible tendency in the RV. to designate the devatās like Agni, Soma etc. as the Ṛṣis of certain *sūktas*. The concept of *Kāṇḍarśi* (and successively that of *Ārṣeyapāṭha*) appears to be an adaptation of the same to the *Yajurveda*.—G.U.T.

360. Dass, A.C. : *Ṛgvede Pūṣa-devatāyā Ādhidaivikam Ādhibhautikam ca Svarūpam (The Influence of Ṛgvedic God Pūṣan on Physical and Mental Plain)*. (in Sanskrit).

ASK, I, pts. 3-4, 1978, pp. 2-4.

The influence of the Ṛgvedic god pūṣan on the physical plain is very significant. He is the sole representative of the cosmic plain of nourishment and reproduction. In the sphere of protection also he may be compared with all the deities of the celestial class. He is expected by the Vedic seers to render protection almost in every walk of life. Even

among the celestial deities, pūṣan, being a pastoral deity, appears to be the nearest one to the village society especially which wants abundance and self-sufficiency through cattle-breeding.

His influence in the mental plain is also very beneficial to the human society. He impels us to be generous towards our fellow beings. His influence in this sphere is so strong that he can compel even a money-minded person to share his wealth with weaker section of the society. In comparison, Uṣas—a Sun-goddess, who is known for her grace and mercy, leaves a miser sleeping while she distributed wealth among others. - Author.

361. Dass, Ayodhya Chandra :—*Sun-Worship in the Principal Upaniṣads*.

MUSRJ, IV, Pt. 2, 1979, pp. 1-9.

This article aims at giving a precise outline of sun-worship in the ten principal Upaniṣads which are widely familiar for their antiquity and authenticity. The age of these treatises are considerably long for *Īśāvāsya* authentically comes from VS

The Principal aim of the Upaniṣads was only to teach Brahman to young pupils through Parables and examples. Almost every Upaniṣadic teacher frequently attempts to exemplify the sun to serve his purpose though he later collects numerous instances.

Īśāvāsya clearly identified the Pūṣan with Brahman. *Kaṭha* connects Viṣṇu with the universal spirit. *Praśna* variously exemplifies the sun in explaining Brahman. *Muṇḍaka* treats the spiritual aspect of the sun as Puruṣa who is obtained through the help of the sun. *Taittirīya*, very distinctly, identifies both physical as well as the spiritual aspects of the solar kingdom as the manifestations of Brahman. *Chāndogya* provides more information of sun-worship during that period. *Bṛhadāraṇyaka* describes Brahman more comprehensively and illustratively, where the seers have made an ardent effort to exhibit the existence of Brahman within the sun.

In fact, the abstract nature of the Rgvedic Savitr, being amalgamated with the philosophical element of Puruṣa and the mysticism of *Nāśad* might have developed the complicated status of Brahman.— Author.

362. Dass, Ayodhya Chandra :—*Uttara-Vaidika-Yuge Sūryopāsanā (Sun-Worship in the Later-Vedic Age)*. (in Sanskrit).

Samvit, XVI, Pts. 2-3, 1979, pp. 7-14.

See Under Sec. XII B.

363. Dass, Ayodhya Chandra :—*Vaidikasya Das-dhātōḥ Mukhyārthaḥ* (The Primary Meaning of Vedic Root Das). (in Sanskrit).

VS, XVI, Pts. 3-4, 1979, pp. 40-52.

See Under Sec. IX.

364. Deshpande, I. :—*Concept of the Gāyatra—Sāman in the Jaiminīya Āraṇyaka*.

CASS, V, No. 7, 1980, pp. 49-60.

The *Sāmans* are used at the time of Vedic Sacrifices. The *Brāhmaṇas* discuss the science of sacrifice while the *Āraṇyakas* concentrate on the symbolic representations of the sacrifice. *Jaiminīya Āraṇyaka* ascribes mystic significance to the *Gāyatra—Sāman* and describes it as the fundamental principle in cosmos.—G.U.T.

365. Joshi, J.R. :—*Kāla*.

CASS, V, No. 7, 1980, pp. 13-16.

In Vedic literature abstract concepts like *kāma*, *prāṇa* and *kāla* are personified and deified. In the *Atharvaveda* the word *kāla* appears in the sense of time as fate. In Vedic literature in general the word *kāla* is used in two senses viz. time in general and time as identical with the Supreme Being viewed as the source of creation.—G.U.T.

366. Kamble, B.R. :—*Vedic Literature on Untouchables*.

JSU, XI, No. 17, 1978, pp. 57-66.

See Under Sec. XIV.

367. Moghe, S.G. :—*Śunaḥśepa and Dattaka-Vidhāna*.

JGJKSV, XXXV, Pts. 1-2, 1979, pp. 85-96.

An attempt is made to find out the answers of some questions about Śunaḥśepa, son of Ajigarata such as who gave Śunaḥśepa in adoption to Viśvāmitra. Was he *svayamdatta* and *kr̥trima* or *datrim*, had Viśvāmitra adopted Śunaḥśepa according to the rules laid down for adoption of a son in the *Dharma-śāstra* and *Mahābhārata*? The author has tried to find out the answer of all these questions in the light of *Āitareya Brāhmaṇa* and *Manusmṛiti* (with the commentary of Sāyaṇācārya) and *Vyavahāra-Prakāśa* etc. To him Viśvāmitra's adoption was unique of its kind.—M.R.G.

368. Mone, N. :—*A Comparative Study of Atharvaveda Śaunaka 4.16 and Paippalāda 5.15.*

CASS, V, No. 7, 1980, pp. 147-159.

It is seen that the Śaunaka-hymn is a united ensemble of verses. The text of the Paippalāda is, on the contrary, in many places mutilated. Its verses are so obscure that they reveal the handling of a lesser composer. The Paippalāda-version appears to be an improvement on the shorter version of the AVŚ. AVPPP hymn is unplanned and careless bundling together of verses. This is due to faulty handling by the redactor.—G.U.T.

369. Nipanihar, R.P. :—*The Practical Aspect of Devayāna and Pitryāna.*

JSU, XI, No. 17, 1978, pp. 35-38.

See Under Sec. XI.

370. Oguibenine, B. :—*Bāndhu et Dākṣiṇā. Deux Termes Védiques Illustrant le Rapport Entre Le Signifiant et le Signifié (The Study of Ṛgveda, bandhu and dakṣiṇā). (in French).*

JA, CCLXXI, Nos. 3-4, 1983, pp. 263-275.

This note aims at the study of two terms of the Ṛgveda, *bandhu* and *dakṣiṇā*, in the light of a common conceptual scheme. The first term has two series of meanings according to Louis Renou; one is concrete :—"parental relationship, spiritual bond" and even origin, the other is more abstract : "tie, connection," "connecting and identifying relation". The second term is a designation of the sacrificial fee in the Vedic sacrifice. It is shown that both series of meanings of the first term, if viewed in the framework of the early Vedic poetics, are more related to each other than usually admitted. The Vedic poets officiants had to indicate essential connections and inter-relations between various levels of their apprehension of the phenomena. This could be done as far as they are aware of their origins and the value of the words they employ to indicate the relations. It is also shown that this interpretation of *bandhu* provides a basis for an explanation of the meaning of *dakṣiṇā*. The latter must mean 'actually' the value of the poetic words in the sacrifice. Both the established meaningful connections and the acquired values are peculiar ways of pointing at the relationship between the significant and the signifié.—Author.

371. Okuda, Shrinry U. :—*Indra in the Viṣṇu Purāṇa.*

Pur, XXII, No. 1, 1980, pp. 27-32.

The present paper is a translation into English from Japanese by Hisayoshi Miyamoto.

In the *Ṛgveda*, Indra is described as the storm-god and the ideal warrior. However, the change in the social and religious background affected the pantheon of the ancient gods. The present paper introduces the stories from the *Viṣṇu Purāṇa* in which Indra appears in order to confirm the aforesaid principle. Indra is described here as intent on defending his throne; he always plays a humiliating role. But at the same time he also gets respect as king of the three worlds. The episodes described here include Indra's fear and powerlessness before the sage Durvāsa, his failure in hindering Dhruva's asceticism, his hindering Kuṇḍu's asceticism, his himself becoming Gādhī Kauśika, the son of Kuśāśva, his entering Diti's womb, his battle against the demons, his rivalry with Kṛṣṇa etc. These episodes, besides Viṣṇu-worship, are connected with the importance of asceticism, Yoga-practice and law, and with Kṛṣṇa-worship. These elements are means, both of achieving mundane desires and of getting final liberation.—P.G.

372. Pandit, M.D. :—*A Concordance of Vedic Compounds Interpreted by Veda II.*

JUP, No. 43, 1978, pp. 125-139.

See Under Sec. IX.

373. Rao, Ramakrishna :—*Maxwell's Demon in Upaniṣads.*

BV, XXXIX, No. 4, 1979, pp. 15-20.

Students of Thermodynamics are quite familiar with Maxwell's demon (Maxwell's law of distribution of velocities). In older civilisations, the method was observation and meditation, i.e., deep and concentrated intellectual exercise with undivided attention to a problem. In this sense, we can say that Maxwell meditated and his demon is the product of this meditation. In such a case, for the philosophers of those days, theoretical experiments were a powerful tool. Evidence of this is found in the Upaniṣads, and is described in a picturesque detail in the *Bṛhadāraṇyaka* (6.1.7 to 13) and *Chāndogya Upaniṣads* (5.1.6-12). The author has analysed the experimental procedure laid down in these Upaniṣads. He takes a problem that the human beings have a variety of faculties which are called the vital breaths (*prāṇa*) which make for human activity and we have to identify which is the most important of these that accounts for life. To solve the problem, a criterion is set. One of the vital breaths, after whose going off the body is thought to be worse off, is the most excellent. It was found after observation that when one stops breathing, all his other faculties cease to function altogether. However, this is not a good enough test to say that breath is the most important function in a human body.

The experiment of leaving the body for one year by each faculty one by one is carried on to decide the issue of supremacy between the various faculties. The final conclusion of the supremacy of the breath is linked up simply with the original observation through a series of theoretical experiments which establish on a firm basis what has been intuitively arrived at on the basis of natural observations. This process of justifying an intuitive power to a problem can be called *the Validation after Michael Polyani*.—P.G.

374. Sarman, T. :—*Rjīśvan*.

CASS, V, No. 1, 1980, pp. 111-118.

Rjīśvan is the seer of five entire hymns (RV VI. 49-52; IX. 68) and a part of another hymn (RV IX. 106. 6-7). Some verses from these hymns are fully or partly repeated in other Vedas also. In comparison with some other members of Bharadvāja-family, Rjīśvan's contribution to other Vedas is meagre. Although the Puranic tradition has missed the name of Rjīśvan who was so much known among the R̥gvedic people, he may be placed among the immediate descendants of Vidathin Bharadvāja adopted by Bharata.—G.U.T.

375. Sharma, S.K. :—*Indra as a Synonym of Cloud*.

JGJKSV, XXXV, Pts. 3-4, 1979, pp. 87-98.

Indra the rain-god has been treated as etymologically obtained from parallel instances of the similar character of this deity from *R̥gveda* and examined the etymologies enunciated by Yāska and other commentators of Yāska. *Indu* in the Veda means *soma* drop. *Indavo rāyo yasya saḥ Indraḥ* seems to be the correct etymology of the term as such.—Author.

376. Shukla, Madan Mohan :—*The Hebrews Belong to a Branch of Vedic Aryans*.

JOIB, XXVIII, Nos. 3-4, 1979, pp. 44-57.

See Under Sec. VI.

377. Shukla, Ram Prasad :—*Prācīna Bhārata meṁ Śūdroṇ kī Sāmājika Sīhiti* (The Social Condition of Śūdras in Ancient India). (in Hindi).

Pra, XXIII-XXIV, Pts. 2-1, 1978, PP. 249-254.

See Under Sec. XIV.

378. Singh, Ranavir :—*Yāska-vyākhyāta-nighaṇṭu kā Kartṛtva : Eka Samādhāna (Authorship of Nighaṇṭu Explained by Yāska : A Solution). (in Hindi).*

KURJ, XI, 1977, pp. 264-270.

The author discusses here the much debated question about the authorship of *Nighaṇṭu* which has been explained by Yāska in the shape of *Nirukta*. After a critical study of the three oft-quoted passages from *Nirukta* (Nir., I.1,20; VII. 13), the scholar arrives at that the first three chapters of *Nighaṇṭu* which is known as *Naighaṇṭuka-kāṇḍa*, might have come to Yāska through tradition, which he explained without making any change. The *Naigama-kāṇḍa*, the fourth chapter of *Nighaṇṭu*, also came to him traditionally, which might have been re-arranged by him before commenting on it. But because of the use of the term *samāmane* the scholar postulates that the *Daivata-kāṇḍa*, the fifth chapter of *Nighaṇṭu*, is Yāska's original contribution.—A.C.D.

379. Talukdar, J.N. :—*The Non-Aryans of the Ṛgveda.*

JASC, XXI, Nos. 3-4, 1979, pp. 50-52,

See Under Sec. VI.

380. Tiwari, A.S. :—*Madhva on Śatārcitva of Śunaḥśepa.*

JGJKSV, XXXIV, Pts. 3-4, 1978, pp. 69-78.

The author discusses, in this article, about the *śatārcitva* (being author of hundred verses) of Śunaḥśepa to whom some hymns of the first *maṇḍala* of *Ṛgveda*, which is believed to have been composed by the *śatārcins*, are ascribed. The author discards the views of other commentators and establishes the view of Madhva according to whom the *śatārcitva* of the seers of the first *maṇḍala* is available only in the first forty hymns. Actually, Madhva has written a commentary only on this portion.

According to Madhva, Śunaḥśepa had originally composed one hundred verses which are compiled in the *Ṛgveda* as I.24-30. But, actually, the number of verses of these hymns is ninety-seven. The remaining three verses of this part are found in the *RV* as the *rcs* under *RV* IV. 1.4-5. and V. 2.7. This view has been authenticated by an ancient tradition which is mentioned in the *Aitareya-brāhmaṇa* (VII. 13-18).—A.C.D.

381. Vaidya, S.M. :—*A Naturalistic Interpretation of the Legend Śunahṣepa.*

JSU, XI, No. 17, 1978, pp. 131-134.

The foreign experts like Macdonell, Hillebrandt, Oldenberg and Haug etc. search a *puruṣamedha* or human sacrifice in the legend of *Śunahṣepa* in the *Aitareya Brāhmaṇa*. But Keith rejects this notion. He maintains that the legend does not enjoin or approve a sacrifice of this sort, but expressly relates that the sacrifice was not carried out, and that the priest Ajigarta who was willing to sacrifice his son was deprived of him as punishment. Moreover, the mere fact that the great priest alleged to have been engaged in the offering would not perform the slaying is a proof that the rite was not an approved one. We can also see the disapproval of the sacrifice of man and animal in the *Aitareya Brāhmaṇa* (2.2) where, the gods are described as not slaying the man as *havi* but they made an offering of *Puroḍāśa*. The legend can be explained in mystical sense or in naturalistic or astronomical terms. The term *rohita* stands for the rays of the sun or moon. The rays of the sun are depicted as *aśva* or *rohita* in the Vedas. Hariścandra's jalodara may stand symbolically for the cloud which accumulates water in its belly and does not pour it down in the form of rains. Indra is connected with the *vidyut* or lightning. Indra and Rohita would mean the red coloured lightning which is considered to be indicator of a bad omen. The term *Śunahṣepa* stands for the wind striking against the cloud that makes it pour the rains and remove the curse of drought. It also stands for a symbol of high hopes for the welfare.—P.G.

382. Werner, Karel :—*The Vedic Concept of Human Personality and its Destiny.*

JIP, V, No. 3, 1978, pp. 275-289.

See Under Sec. XII B.

TITLE OF DOCTORAL THESES

I ARCHÆOLOGY

Subjects on which Research is being Conducted
Ph.D./D. Phil

Sr. No.	Title of the Theses	Research Scholar	University	Year of Award
1.	Changing Patterns of Settlement in Kathiawad from the Harappan to the Early Historic Period.	Supriya Verma	J.N.U.	

II ARTS AND CRAFTS

Ph.D./D. Phil. (Degrees Awarded)

1.	Music in Bharatanāṭya	S. Bhagyalakshmy	Kerala	1982
2.	Vidisha Jile-kī-Vāsiu-Tathā-Mūrti-Kalā.	Shashī Kanta Shukla	Prachya Niketan, Bhopal	1982
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Subjects on which Research is being Conducted
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6.	The Śrī Kurma Temple	M.S. Ramchandra Rao	Andhra	
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| 9. Bhūmija Temples of Une (M.P.) | C.S. Mahobe | Prachya Niketan, Bhopal |
| 10. An Iconographic study of Brahmanical Sculptures of the Bhūmija Temples of Malwa. | Syed Ifitikhar Aziz | Prachya Niketan, Bhopal |
| 11. Gwalior-Kṣetra-kī-Loka-Kalā. | Vijay Laxmi Kushavaha | Prachya Niketan, Bhopal |

III EPCIS AND PURĀṆAS

Ph.D./D.Phil. (Degrees Awarded)

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| 1. The Astronomical Dating of Mahābhārata War. | E. Vedavyas | Andhra | 1982 |
| 2. Viṣṇupurāṇa. Sāṁskritika Adhyayana. | Eka Shrikant Pathak | Avadha | 1982 |
| 3. Vālmiki Rāmāyaṇa kī Anuśṅika kathāṁ kā Sāmālocanātmaka Adhyayana. | Radhika Prasad Mishra | Jabalpur | 1982 |
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Subjects on which Research is being Conducted

Ph.D./D.Phil.

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| 7. The Origin and development of Hariścandra legend. | Pardip Kr. Gogoi | Gauhati |

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| 17. An Interpretative Study of Śrīmadbhāgavatam | J.G. Purohit | Saurashtra |
| 18. An Interpretative Study of Durgāsaptaśatī with special Reference to the seven Commentaries. | N.V. Desai | Saurashtra |

IV EPIGRAPHY AND NUMISMATICS

Ph.D./D.Phil. (Degrees Awarded)

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| 1. Mālawā Kṣetra ke Janapadiya Sikkoṁ kā Adhyayana. | Shefali Bhattacharya | Sagar | 1982 |
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| 4. Palaeography of the Early Andhra Inscriptions. | B. Ramesh Chandra Babu | Andhra |
| 5. The Chaulukyan Inscriptions of Gujarat (A.D. 942 to A.D. 1244) — A Study. | Varsha Balvantary Jani | Gujarat |
| 6. Gyārahaviñ tathā Bārahaviñ Śatābdī ke Sanskrit Abhilekhañ kā Sāṃskṛtika evam Sāhityika Adhyayana. | R. Vatsyayana | H.P. Uni. |

VI HISTORY

Ph.D /D.Phil (Degrees Awarded)

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| 1. Śuṅga Rājayaṃśa evam Unakā kāla. | Virendra Bahadur Singh | Avadha | 1982 |
| 2. Mahākavi Rājaśekhara ki Kṛtiyoñ kā Sāṃskṛtika Adhyayana. | Romharsh Vishva-karma | Jabalpur | 1982 |

**Subjects on which Research is being Conducted
Ph.D./D.Phil.**

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| 3. Tamil Influence in Andhra (1000-1200). | B.A. Nelsonbabu | Andhra |
| 4. Social History of Andhra Upto 1076 A.D. | D.B. Nageswar Rao | Andhra |
| 5. History of the Minor Cālukya Families in Andhra. | K. Suryanagarayana | Andhra |
| 6. Agrarian System and Socio-Political Organisation under the Early Pāṇdyas. | Rajan Gurukkal | J.N.U. |
| 7. Political History of Malwa. | Pulak Kr. Kundu | Vishva-Bharti |

VII INDIA AND THE WORLD

Ph.D./D.Phil. (Degree Awarded)

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|--|-------------|-----------|------|
| 1. Jāpāni Bauddha Citra-
kalā meṇ Dvādaśa Hi-
ndū-Deva (Vaidika,
Paurāṇika tathā Baud-
dha Sāhitya ke Sanda-
rbha meṇ). | Shashi Bala | H.P. Uni. | 1982 |
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VIII LAW, POLITY AND ADMINISTRATION

Ph.D./D. Phil (Degrees Awarded)

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|---|-------------------------|--------|------|
| 1. Caṇḍeśvara kṛta Rāj-
anītiratnākara meṇ
Varṇita Prācina Bhāra-
tiya Rājyavyavasthā. | Jitender Kumar
Singh | Avadha | 1982 |
| 2. Polity in Viṣṇudhar-
mottara Purāṇa. | Dev Rattan Shastri | Jammu | 1982 |

Subject on which Research is being Conducted
Ph.D./D.Phil.

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| 3. Parental Law in the
Epics. | J. Vishalakshi | Andhra |
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IX LINGUISTICS AND GRAMMAR

Ph.D./D.Phil. (Degrees Awarded)

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|--|---------------------|-------------|------|
| 1. Aṣṭādhyāyī of Pāṇini :
A Topic by wise analy-
tical Study. | K.B. Pathak | Baroda | 1982 |
| 2. Kulluvī ke Saṃskṛtam-
ūlaka Śabda : Eka
Bhāṣāvaijñānika Adh-
yayana. | Vidya Chand Thakur | H.P. Univ. | 1982 |
| 3. Sanskṛta Vyākaraṇa
Darśana meṇ Dhātvartha. | Laxmi Devi Aggarwal | Kurukshetra | 1982 |
| 4. Bhavānanda-kṛta Kāraka-
Cakra : Eka Adhyayana. | Arvind Kumar | Kurukshetra | 1983 |
| 5. Pātañjala Bhāṣya meṇ
Pratyākhyāta Sūtroṇ
para Punarvicāra. | Bhim Singh | Kurukshetra | 1983 |

Subjects on which Research is being Conducted
Ph.D./D.Phil.

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| 6. Medinī Koṣa kā Koṣaś-
āstrīya Adhyayana. | Abhaya
Narayan Singh | Allahabad |
| 7. Ādhunika Bhāṣāvijñāna
ke Pariprekṣya meṁ
Bṛhatrayī kā Śailīgata
Adhyayana. | Raj Kumar Ojha | Allahabad |
| 8. Prakriyā Kaumudī and
Siddhānta Kaumudī – A
Comparative Study. | K. Yashoda Devi | Andhra |
| 9. Grammatical Concept
in Alamkāra-Śāstra. | Ramnarayan Mishra | Bombay |
| 10. Kālidāsa ke Kriyārūpa. | Asha | H.P. Uni. |
| 11. Sanskrita ke Samban-
dhavācaka Śabdoṅ kā
Tulanātmaka tathā
Bhaṣāvijñānika Adh-
yayana. | Viney Kumar Jain | Jabalpur |
| 12. Sanskr̥ta Bhāṣā meṁ
Saṁskṛta-mūlaka śabdā
balī. | Satya Bhama | Jammu |
| 13. Some Problems in
Indian Theories of
Meaning. | M.R. Kolekar | Karnatak |
| 14. Sārasvata Sūtrapāṭha
aura Pāṇinīya Sūtrap-
āṭha kā Tulanātmaka
Adhyayana : Sañjñā
Paribhāṣā Anubandha
ke Pariprekṣya meṁ. | Praveen Kumar | Kurukshetra |
| 15. Pātañjala Mahābhāṣyā
ke ādhāra para Sañjñā
evam paribhāṣā-sūtroṅ
kā Samikṣātmaka
Adhyayana (Prathama
Navāhnika ke Sandar-
bha meṁ). | Radhe Shyam Sharma | Kurukshetra |
| 16. A Critical Study of the
Vaiyākaraṇaparamala-
ghumañjūṣā. | Sarasij Kumari | M.D.U. |
| 17. A Critical Study of
Bhaṭṭi-Kāvya with
special reference to
Grammatical Analysis. | Shashi Bala | M.D.U. |

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| 18. Syntactical Studies in Pāṇini. | Veena | M.D.U. |
| 19. Utsarga-Apavāda relation in Pāṇini's Aṣṭādhyāyī. | Bhagya Lata Pataskar | Poona |
| 20. A Study of the <i>Kṛt</i> -section in the Aṣṭādhyāyī. | Pradeep Kumar Mishra | Poona |
| 21. The Taddhita-rules and their Coverage in Literature. | S.N. Joshi | Poona |

X LITERATURE AND RHETORICS

Ph.D./D.Phil. (Degrees Awarded)

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|--|--------------------------------|---------|------|
| 1. Kāvya - Analysis and Kāvya-Division. | M.V. Ramana | Andhra | 1982 |
| 2. Śleṣa—Its Complete Study. | S. Satyanarayana Murti | Andhra | 1982 |
| 3. Kṛṣṇacharita para Ādihārīta Bīsvīn Śatābadi ke Sanskr̥ta Mahākāvyaṃ kā eka Adhyayana. | Gangadhar Mishra | Avadha | 1982 |
| 4. Trivikram Bhatta kṛita Nalachampū aura Jaina Kavi Somdeva Sūri Kṛita Yaśastilaka campū Mahākāvya kā Tulanāt-maka Adhyayana. | Satyabhama Srivastav | Avadha | 1982 |
| 5. A Study of the Citramīmāṃsā of Appaya Dīkṣita. | Satyanarayan Chakaraborty | Burdwan | 1982 |
| 6. Sanskr̥ta Prahasana—Eka Adhyayana. | A.M. Rami | Gujarat | 1982 |
| 7. Mahākavi Amaracandra | Anilkumar Shastri | Gujarat | 1982 |
| 8. Ruyyaka, the Author of Alamkārasarvasva. | Mankad Parul K. | Gujarat | 1982 |
| 9. The Predecessors of Ānandavardhana : A Study. | Pandit Devayani Sudhirschandra | Gujarat | 1982 |
| 10. Sanskrit One-Act-Plays, Form and Specimen (on the basis of printed works). | Pandit Nila Hariprasad | Gujarat | 1982 |

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11. Sanskrit Plays and Shantikumar Manilal Gujarat 1982
Poems of Gujarat based Pandya
on the Mahābārata (upto
1300 A.D.) : A Study.
12. Tirumalāmbā-racita Karam Singh Rana H.P. Univ. 1982
Varadāmbikā-pariṇaya :
Eka Samālocanātmaka
Adhyayana.
13. Mathurāprasāda Dik- Anasuya Prasad H.P. Univ. 1982
ṣita ke Nāṭaka : Eka Naithani
Adhyayana.
14. Life and work of Bachno Gupta Jammu 1982
Maṅkha.
15. Vāsudeva's Yudhiṣṭhira K. Zeelamony Kerala 1982
Vijaya—A Critical
Study.
16. Mandāramañjarī kā Kapila Sharda Kurukshetra 1982
Samikṣātmaka Adhya-
yana.
17. Chandra-prabhācarita : Laxmi Narain Kurukshetra 1982
A Critical Study.
18. A Critical Study of the Lekh Ram Sharma Kurukshetra 1982
Legends and myths as
referred to in Aśvag-
hoṣa's works.
19. Rūpaka Alaṅkāra kā Poonam Bala Kurukshetra 1982
Kramika Vikāsa.
20. Alaṅkāraśekhara : Santosh Kumari Kurukshetra 1982
Samikṣātmaka aura
Tulanātmaka Adhyayana.
21. Candu Pandita's Comm- J.A. Jani M.S.U., 1982
entary on the Naiṣadh- Baroda
īyacaritam Canto I-XI :
A Critical Text with
Introduction.
22. Stotrakāvya in Sanskrit P.K. Gayathri Mysore 1982
—Origin and Develop-
ment.
23. Rūpagosvāmī evaṁ Pramod Shankar Punjabi 1982
Unakī Nāṭyakṛtiyāṅ —
Eka Ālocanātmaka Ad-
hyayana.
24. A Comparative and Usha Rani Punjabi 1982
Critical Study of Uda-
yana Literature in
Sanskrit.

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| 25. Sanskrit Nātakon meṁ Prastāvanā. | Omprakash Rajpali | Sagar | 1982 |
| 26. Mahāvākya—A Discourse. | K. Subrahmanyam | Andhra | 1983 |
| 27. Kāvya-prakāśa and its Important Commentaries. | S T.K. Ranga Ramanujacharya | Andhra | 1983 |
| 28. A Study of the Abhidhāvṛttimātrkā. | Mridula Acharya | Burdwan | 1983 |
| 29. A Literary Study of the Verse Portions of the Mīchakatikam. | Anjali Ghosh Paul | Gauhati | 1983 |
| 30. Alamkārasarvasva—Eka Adhyayana. | A.I. Thakore | Gujarat | 1983 |
| 31. Sanskrit Rūpakon meṁ Śrīkrṣṇa kā Paryālocana, | Aditi Agnihotri | Jabalpur | 1983 |
| 32. Sanskrita Sāhitya meṁ Jana-Jivana kā Citraṇa | Manjulata Tiwari | Kashi Vihya peeth, Varanasi | 1983 |
| 33. Critical Study of Kāvya-prakāśa in the Light of Kāvya-prakāśa-Khaṇḍana. | Indu Bala | Kurukshetra | 1983 |
| 34. Alamkāra Śāstroṇ meṁ Guṇon kā Vivecanātmaka Adhyayana. | Kali Ram Sharma | Kurukshetra | 1983 |
| 35. Ullāgharāghava aura Prasannarāghava kā Tulanātmaka Adhyayana. | Khazani Devi | Kurukshetra | 1983 |
| 36. Kavi Karṇapura's Alamkāra Kaustubha : Eka Adhyayana. | Shama Rani | Kurukshetra | 1983 |
| 37. Sanskrit meṁ Udayana-Kathā-Sāhitya kā Tulanātmaka evaṁ Samīkṣātmaka Adhyayana. | Usha Rani | Punjabi | 1983 |

**Subjects on which Research is being Conducted
Ph.D/D.Phil.**

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| 38. Paṇḍitarājottara Ācāryon kā Sanskrit Kāvyaśāstra ko Maulika Yogadāna. | Anand Kumar Srivastava | Allahabad |
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| 39. Kālidāsa ke Nārīpāt-
roṇ kā Manovaijjñānika
Adhyayana. | Hari Prasad
Tiwari | Allahabad |
| 40. Vividha Ācāryōṇ dvārā
Vyañjanārakṣārtha
Prayukta Yuktīyōṇ kā-
Ālocanātmaka Adhyayana. | Hari Priya | Allahabad |
| 41. Vyākaraṇa kā Kāvya
Śāstra Para Prabhāva. | Hari Ram Mishra | Allahabad |
| 42. Jayantabhaṭṭa Viracita
Āgamadambara Rūpa-
ka kā Samālocanātmaka
Adhyayana. | Mathuresh Babu | Allahabad |
| 43. Mahākavi Bhavabhūti
ke Rūpakōṇ kā Nāṭya-
śāstrīya Vivecana. | Madhu Seth | Allahabad |
| 44. Nayacandra-Sūrivira-
cita Hammira Mahā-
kāvyā kā Ālocanātmaka
Adhyayana. | Manjari Pandey | Allahabad |
| 45. Sanskrita ke Pramukha
Nāṭakōṇ meṇ Nirva-
haṇa-Sandhi—Eka Adh-
yayana. | Meena Tiwari | Allahabad |
| 46. Sanskrit Kāvyaśāstra-
gata Kavi Śikṣā Sam-
pradāya kā Samīkṣāt-
maka Adhyayana. | Neeru Singh | Allahabad |
| 47. Sāttvika Abhinaya ke
Viśeṣa Sandarbha meṇ
Caturvidha Nāṭyābhi-
naya ke Siddhānta
evam Prayoga. | Pratibha Mishra | Allahabad |
| 48. Rudratākṛta Kāvyaśāstra-
kāra kā Samīkṣātmaka
Adhyayana. | Rubi Verma | Allahabad |
| 49. Kṣemendra - Viracita
Bhāratamañjīrī kā Sa-
mīkṣātmaka Adhyayana. | Satya Prekash
Mishra | Allahabad |
| 50. Ratnākara-Viracita Ha-
ravijaya Mahākāvya kā
Sāhityika adhyayana. | Shashi Shrivastava | Allahabad |
| 51. Tīkākāroṇ ke viśeṣa-
Sandarbha meṇ udabha-
ṭṭālamkāroṇ kā Āloca-
nātmaka Adhyayana. | Shesh Narayan
Tripathi | Allahabad |

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| 52. Kauṭīliya Arthaśāstara
ke Viśiṣṭa Saṅdarbha
meṇ Mudrārākṣasam
kā Adhyayana. | Shivaram Gupta | Allahabad |
| 53. Śaktibhadrakṛta Āśca-
ryacūḍāmaṇi kā
Ālocanātmaka
Adhyayana. | Shushma Srivastav | Allahabad |
| 54. Yśastilaka-campū kā
Alocanātmaka Adhya-
yana. | Shyama Devi
Chaturvedi | Allahabad |
| 55. Nāṭayavṛttiyon kā
Samikṣātmaka Adhya-
yana. | Sunita Shukal | Allahabad |
| 56. Puruṣārtha in Kālidāsa. | I. Srinivas Rao | Andhra |
| 57. Naiṣadha | M. Sitaramasastry | Andhra |
| 58. Prosody—Its Evalua-
tion and Growth. | R. Sadasiva Murthy | Andhra |
| 59. A Study of Pratibhā. | T. Sarada | Andhra |
| 60. Vāsavadattā Story. | T. Suseela | Andhra |
| 61. Comparative Study of
Rājataranṅiṇī and
Mahāvaṃśa. | A. Kohilawatte | Bombay |
| 62. Acyuta Pisaroti of
Trikkantiyur and His
Works. | B. Nataraja Pillai | Calicut |
| 63. A Critical Study of
"Edition and Study of
the Paneika Commen-
tary on Anargha
Rāghava of Murāri. | B.R. Harinarayana
Bhatt | Calicut |
| 64. Śrī Kṛṣṇa Vijaya of
Śaṅkarakareṇi—a criti-
cal study. | C. Divakaran
Namboodiri | Calicut |
| 65. A Critical Study of
Appayyadīkṣita's Citra-
Mīmāṃsā. | C. Leelamany | Calicut |
| 66. Critical study of Samu-
drabandha's Commen-
tary on Alaṅkārasar-
vasva. | C. Narayanan | Calicut |
| 67. Rājasūya Prabandha of
Melpathur Narayana
Bhaṭṭa—A Study. | E.S. Devaky | Calicut |
| 68. Kerala's Contribution
to Kavisikṣā with | K.N. Parvathy | Calicut |

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- Special Reference to
Mukhabhūṣaṇa.
69. Nārāyaṇa Paṇḍita and K. Sekharan Calicut
His Works.
 70. Śrī Cihna Kāvya—A O.J. Chinnamma Calicut
Critical study.
 71. Śrī Kṛṣṇa Vijaya of Reeja B. Kavanal Calicut
Śaṅkarakavi : A Criti-
cal Study.
 72. Kāvyaṁīmāṁsā of V.K. Vijayan Calicut
Rājaśekhara.
 73. A Study of the Kuvala- Chunilal Tanna Gujarat
yamālā as the First
extant Campū-Kāvya
in Indian Literature.
 74. Śrī Rangavadhootnu G.K. Pandya Gujarat
Sanskṛta Sāhitya.
 75. Alaṁkārasarvasva and H.A. Joshi Gujarat
Alaṁkāraratnākara.
 76. Vakroktijivita meṁ J.P. Mishra Gujarat
Vakrokti kī
Vibhāvanā.
 77. Vṛttikāra Mallinātha : Lata Navnitprasad Gujarat
A study (On the Basis
of the Five Classical
Epics).
Vora
 78. Vāgbhaṭālaṁkāra with Nayana Dushyantlal Gujarat
the Commentary of
Siṁhadevagani : A
Critical Study.
Bhatt
 79. The Alaṁkāramaho- Pandita Dhanaraj Gujarat
dadhi of Narendrapra-
bhāsūri : A Critical
Study.
Vishnudev
 80. Ghanaśyāmanā Rūpako. P.V. Joshi Gujarat
 81. Viśvīn Sadina Hāsyā- R.A. Chotalia Gujarat
Pradhāna Sanskṛta
Rūpako.
 82. Sanskṛta Nāṭakoṇ meṁ Archana Devi H.P. Univ.
Sāmājika Cetanā (Bhā-
sa se Bhavabhūti
Taka).
 83. Ācārya Mammaṭa kā Om Prakash Kaushik H.P. Univ.
Alaṁkāravivecana :
Pramukha Tikāoṇ ke
Sandarbha meṁ.

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| 84. Bāṇabhaṭṭa kā Saundarya Vidhāna. | Sumanlata | H.P. Univ. |
| 85. Ācārya Bhagīratha Miśra ke Kāvyaṭocana para Sanskrit Sāhitya-śāstra kā prabhāva. | Alok Sharma | Jabalpur |
| 86. Raghuvaṃśa ke Paryāyoṇ kā Arthatāttvika Adhyayana. | Aparna Upadhaya | Jabalpur |
| 87. Kālidāsa Sāhitya ke Paurāṇika Sandarbhoṇ kā Mūlaka Adhyayana. | Asha Jha | Jabalpur |
| 88. Naiṣadhīya Carita ke Paryāyoṇ kā Arthatāttvika Adhyayana. | Ghanshyam Tiwari | Jabalpur |
| 89. Mahākavi Bhāsa ki Kṛtiyoṇ kā Śailī Vijñānika Adhyayana. | Jaishri Shukla | Jabalpur |
| 90. Rukmiṇī-Haraṇa Mahākāvya kā Samālocanātmaka Adhyayana. | Kamal Kishore Shukal | Jabalpur |
| 91. Bhāsa ke Nāṭakoṇ meṇ Prayukta Paryāyoṇ kā Arthatāttvika Adhyayana. | Neelima Sharma | Jabalpur |
| 92. Kumāra Saṁbhava ke Paryāyoṇ kā Arthatāttvika Adhyayana. | Neelima Shukla | Jabalpur |
| 93. Svāntarauttara Sanskrit Sāhitya meṇ Hāsya-Vyaṅgya. | Shriram Thamur | Jabalpur |
| 94. Ācārya Kṣemendra ki Kṛtiyoṇ meṇ Bimba Vidhāna. | Sushama Devi | Jammu |
| 95. Nehru Para Ādhārīta Sanskrit Mahākaviyoṇ kā Ālocanātmaka Adhyayana. | Asha Upadhyaya | Kanpur |
| 96. Bīśvīn Śatī ke Sanskrit ke Aitihāsika Mahākāvya-Eka Adhyayana. | Bhudeva Prasad Misra | Kanpur |
| 97. Sanskrit meṇ Gandhi Para Ādhārīta Kāvyoṇ kā Ālocanātmaka Adhyayana. | Girija Shankar Tripathi | Kanpur |

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| 98. Nāṭakakāra Harihara-Eka Adhyayana. | Jagdish Narain Tiwari | Kanpur |
| 99. Mahākavi Trivikrama Kṛta Rāma Carita Kumudamālā-Eka Adhyayana. | Nandini Chaturvedi | Kanpur |
| 100. Kālidāsa Tathā Bhavabhūti ke Nārī Pātra-Eka Adhyayana. | Puspa Purwar | Kanpur |
| 101. Sanskrit Sāhitya meṁ Guruśiṣya Paramparā-Eka Adhyayana. | Ranjan Tiwari | Kanpur |
| 102. Nāṭakakāra Gokulanātha-Eka Adhyayana. | Sohan Krishna Trivedi | Kanpur |
| 103. Alankārakaustubha of Kavikarṇapura—A Study. | A. Girija | Kerala |
| 104. Śrīnārāyaṇavijaya—A Study. | M. Sadanandan | Kerala |
| 105. The Sanskrit works of Koṭṭūṇhallūr Kuṇikkuttan Tampuran. | V. Mallikakuman | Kerala |
| 106. Saṭṭaka : Eka Samikṣātmaka Adhyayana. | Anurag Kumar Dubey | Kurukshetra |
| 107. Simhābhūpāla kṛta Rasārṇava Sudhākara kā Samikṣātmaka Adhyayana. | Aruna Sharma | Kurukshetra |
| 108. Sanskrita Sāhitya meṁ Prahasana kā Svarūpa aurā Vikāsa. | Deep Ram | Kurukshetra |
| 109. Sanskrita Vāṇmaya meṁ Vyāyoga : Eka Adhyayana. | Hari Singh | Kurukshetra |
| 110. Murāri Kṛta Anargharāghava kā Nāṭya Śāstriya Adhyayana. | Kamla Devi | Kurukshetra |
| 111. Sanskrita Sāhitya ko Haryana kā Yogadāna (Unnīśvīn Tathā Bīśvīn Śatābdī meṁ). | Remeshwar Datt Sharma | Kurukshetra |
| 112. Śeṣarṣṇa kī Sāhityika Kṛtiṃ kā Samikṣātmaka Adhyayana. | Rattana Ram | Kurukshetra |
| 113. Somadeva Suri kṛta yaśastilaka campu kā | Sunita Sharma | Kurukshetra |

- Samikṣātmaka Adhyayana.
114. Ānandavṛndāvana Vanita Bindal Kurukshetra
Campū-A Critical Study.
115. Kṣemendra kṛta Rāmāyaṇa Mañjarī kā Ālocanātmaka Anuśīlana. Vijay Kumari Kurukshetra
116. Ācārya Rudraṭa ke Kāvya-siddhāntoṅ kā Ālocanātmaka Adhyayana. Pushpa Gupta Punjabi
117. Bāṇabhaṭṭa kī Gadya-kṛtiyoṅ meṅ Prakṛti-citraṇa. Rajendra Kumar Sharma Punjabi
118. Vakrokti-Siddhānta evaṃ Usake Ādhāra para Kālidāsa-kāvya kī Samālocanā Ramesh Chandra Punjabi
119. Sanskrit Kāvya meṅ Karuṇa-rasa Vālmiki evaṃ Kālidāsa ke Viśiṣṭa Sandarbha meṅ. Rashmi Rani Punjabi
120. Sāmrajyalakṣmī-piṭhikā : A Study. Artatrana Sarangi Poona
121. Sphoṭa, Pratibhā and Dhvani. Ayodhyanath Hota Poona
122. Rūpakaṣaṭaka : A Cultural Study. P.S. Niranjan Poona
123. Dramatic Literature of the Moolāśaṅkara Manikya Lal Yagnic : A Study. Hansa Hinger Sukhadia, Udaipur
124. A Critical Study of Women in Sanskrit Folk Stories. Karuna Dashora Sukhadia, Udaipur
125. Bharata Bāhubali Mahākāvya of Puṇya Kuśalagaṇi : A Study. Lalita Devi Jain Sukhadia, Udaipur

XI MISCELLANEOUS

Ph.D./D.Phil. (Degrees Awarded)

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|--|------------------|--------|------|
| 1. Uttara Bhārata meñ Antarakājya Sambandha (From the beginning upto Twelfth Century). | Ajayakumar Singh | Avadha | 1982 |
| 2. Substitution and Augmentation in the Development of Sanskrit. | V.V. Bhandare | Bombay | 1983 |

Subjects on which Research is being Conducted
Ph.D./D. Phil.

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| 3. Innovations in the Methodology of Sanskrit Teaching. | Laxmichand Deveriya | Bombay |
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XII A PHILOSOPHY AND RELIGION (BUDDHIST)

Subject on which Research is being Conducted
D. Litt.

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|---|------------|-------|
| 1. Mādhyamika Darśana evam Advaita Vedānta. | H.N. Misra | Sagar |
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Ph.D./D.Phil. (Degree Awarded)

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|---|------------|---------------------------|------|
| 2. Buddhism in Central India (Early Times to 7th Cent. A D.). | R.K. Dubey | Prachya Niketan
Bhopal | 1983 |
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Subject on which Research is being Conducted
Ph.D./D.Phil.

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| 3. Development of Buddhist Religion and Philosophy Under the Guptas. | Raka Singh | Sagar |
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XII B PHILOSOPHY AND RELIGION (NON-BUDDHIST)

D.Litt. (Degree Awarded)

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| 1. Contribution of Post—Śāñkara Advaita Vedānta. | Uma Pandey | Sagar | 1983 |
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**Subject on which Research is being Conducted
D. Litt.**

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| 2. | Vaiṣaṇava Sanskr̥ta
Vāṇmaya meṇ Rāma-
tattva Vimarśa. | H.H. Mishra | Sagar |
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Ph.D./D.Phil. (Degrees Awarded)

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| 3. | Śaiva Siddhānta as Ex-
pounded in Śivahari-
prakāśam | R Kolappa Pillai | Annamalai | 1982 |
| 4. | Nyāyasāra of Bhāsara-
vajña—A critical study. | T.K. Narayanan | Calicut | 1982 |
| 5. | Some Problems in Inter-
religious Dialogue. | A. Pushparajan | Dharwar | 1982 |
| 6. | Śabda-Pramāṇa-An
Epistemological Ana-
lysis. | R.I. Ingalalli | Dharwar | 1982 |
| 7. | A study on the Pātañ-
jala yoga Darśana in
the light of Modern
Psychology. | Saraju Dass | Gauhati | 1982 |
| 8. | Spandakārikā : Eka
Ālocanātmaka Adhya-
yana. | Brij Nandan Sharma | H.P. Univ. | 1982 |
| 9. | Viśuddhadvaita aura
Kāśmīra Śaiva Darśana :
Eka Tulanātmaka
Adhyayana. | Manju Pant | H.P. Univ. | 1982 |
| 10. | Acintya Bhaidābheda
meṇ Bhakti kā Swarūpa. | Pushpkanti Naima | Jabalpur | 1982 |
| 11. | A Critical and com-
parative study of the
commentaries on Vasu-
gupta's śiva Sūtras. | Rita Devi | Jammu | 1982 |
| 12. | Brahmananda and his
Advaita Mārtaṇḍa. | Sharda Gupta | Jammu | 1982 |
| 13. | Śaivadarśana ki Dṛṣṭi
se Mañkhakṛta Śrīkaṇṭ-
hacarita kā Samīkṣāt-
maka Adhyayana. | Uma Pandeya | Kanpur | 1982 |
| 14. | Some Problems in Inter-
Religious Dialogue. | A. Pushparanjan | Karnatak | 1982 |
| 15. | Śabda-Pramāṇa - An | R.I Ingalaki | Karnatak | 1982 |

- Epistemological Analysis.
16. Nyāyasāra of Bhāsarvajña—A Critical Study. T.K. Narayanan Kerala 1982
 17. S'uti-Kusumāñjali : A Critical Study. Radha Krishan Kurukshetra 1982
 18. Ācārya Pūjyapāda kṛta Svārthasiddhi : Eka Samīkṣātmaka Adhyayana. Sanmat Kumar Jain Kurukshetra 1982
 19. A Philosophical Study of the Tāttvānusandhāna of Mahādeva Sarasvatī. S.P. Pandey Allahabad 1983
 20. A Study of the Logical Fallacy—Satpratipakṣa. S. Subrahmanyam Andhra 1983
 21. A Critical Study of J. Krishnamurti's Philosophy. Subashini Ramaswami Annamalai 1983
 22. Some Issues in Śāṅkara Vedānta. B.N. Krishnamurthy Dharwar 1983
 23. Bhagavadgītā meṁ Sthita Prajñā kā Svarūpa evam uskī Samasāmayika Prāsāṅgikatā. Rampreet Mishra Gorakhpur 1983
 24. Pāli Vāṇmaya meṁ karmasiddhānta. J.N. Baghmare Jabalpur 1983
 25. A Critical Study of the Ethical Values in Śānti-parva of the Mahābhārata. Harbans Lal Aneja Kurukshetra 1983
 26. Tripurā Rahasya (Jñānakhaṇḍa) : eka Dāśanika Adhyayana. Krishna Devi Kurukshetra 1983
 27. The Concept of Śālva-tion & Ṛṣi Dayānanda. Swaran Prabha Kurukshetra 1983
 28. Philosophy of Allegorical Dramas—A Study Usha Aggarwal Kurukshetra 1983

Subjects on which Research is being Conducted
Ph.D./D.Phil.

29. Pūrva-Mīmāṃsā śāstra meṁ Arthavādavākyoṅkī prakriyā kā Sāmīkṣātmaka Adhyayana. Indu Bala Allahabad

30. Madhusūdana Sarasw-
atī-Viracita Guḍhārtha
Dīpikā (Gītāvyākhyā)
kā Samīkṣātmaka Adh-
yayana. Indu Bala Aggarwal Allahabad
31. Pramukha Purāṇoṅ
meṅ Sāṃkhya-Darśana. Kanchan Nigam Allahabad
32. Īśvarakṛṣṇīya Sāṃkhya
aura Pātañjala yoga ke
Saiddhāntika Matabhe-
doṅ kī Tulanātmaka
Samīkṣā. Nita Sinha Allahabad
33. Pramāṇoṅ ke Sandarb-
ha meṅ Vedānta Paribh-
āṣā aura Śloka-vārtika
kā Tulanātmaka Adh-
yayana. Nivedita Allahabad
34. Pramukha Bhāratīya
Darśanoṅ meṅ Bhrānti
kī Vyākhyā kā Tulanā-
tmaka Adhyayana. Prabhakant Tripathy Allahabad
35. Vedāntadeśikakṛta Tat-
tvamuktakālāpa kā Ālo-
canātmaka Adhyayana. Rajesh Tripathi Allahabad
36. Mādhyamika Ācārya
Āryadeva kī Kṛtiyoṅ
kā Darśanaśāstrīya
Adhyayana. Rameshwar Prasad
Tripathy Allahabad
37. Pandrahaviṅ taka ke
Vaiṣṇava Ācāryoṅ kī
Bhakti-Viśayaka Sandh-
ārāṇā. Shailaja Kumari Allahabad
38. Śaṅkarācārya-Prapīta
Prapañcasāra kā
Ālocanātmaka
Adhyayana. Sheshnarayan Shukla Allahabad
39. Rāmādvya-cāryakṛta
Vedāntakaumudī kā
Ālocanātmaka
Adhyayana. Sumankumar Singh Allahabad
40. The Contribution of
Kerala to Advaita
Vedānta. K.K. Sarala Calicut
41. A Critical Study of
Tattvabhāvanā of
Paramēśvara on N.D. Sankaranarayanan Calicut

- Vācaspatimiśra's Tattvabindu.
42. A Critical Study of Sr. Pastor Calicut
the Krishnabhāgavatam of P.C.
Devassia.
43. The Concept of T. Arya Devi Calicut
Śabda as a Pramāṇa
in Navya Nyāya.
44. A Study on Emergent Evolution of Golapi Kalita Gauhati
S. Alexander in the
background of Sāṃ-
khya Metaphysics.
45. A Comparative Study of the Brahmasūtras Dave Ashvinkumar Gujarat
and Śrīmad-bhāga-
vata. Nandalal
46. The Vedānta Prakaraṇas ascribed to Chandrika Prushottamdas Gujarat
Śaṅkarācārya-A Phi-
losophical Study. Desai
47. The Bhakti interpretation of the Bhagavadgītā in View of the Amṛtatarāṅgiṇī Pravin Vallabhadas Ashar Gujarat
Commentary.
48. Arthavijñāna kī Gopi Chaubey Jabalpur
Dṛṣṭi se Kālidāsa
Sāhitya ke Dhārmika
evam Dārśanika
Śabdoṅ kā Adhya-
yana.
49. Saṅghadāsaganīkṛta Kaushalya Jain Jabalpur
Vasudeva Hīṇḍī kā
Ālōcanātmaka Adhy-
ayana.
50. Sanskrita Vāṇmaya Shiv Kumar Pandey Jabalpur
meṅ Upalabdha Viv-
idha Gītāoṅ (Śrīmad-
bhagwadgītā ke
atirikta) kā
Samālocanātmaka
Adhyayana.
51. Viṣṇu Purāṇa meṅ Sita Ram Tiwari Jabalpur
Dārśanika Tattva.

52. Social Philosophy of Basava and Gandhi. K.G. Hanagandi Karnatak
53. Vira Śaivism and Integralism of Aurobindo. M.K. Katagihallimath Karnatak
54. Nyāyacandrikā – A Critical Study. C. Krishnan Kutty Nair Keral
55. Samādhi kā Svarūpa Pātāñjala Yoga evaṁ yoga Vāśiṣṭha ke Pariprekṣya meṁ—Eka Tulanātmaka Adhyayana. Subhash Chander Kurukshetra
Kamboj
56. Vyākaraṇa Darśana meṁ Śakti Vicāra. Sudesh Kumari Kurukshetra
Chopra
57. Anumāna Pariccheda of Nyāyabhāṣaṇa : A Study. Surendra Mohan Kurukshetra
Mishra
58. Jaina Karma-Siddhānta : Eka Adhyayana. Manorma M.D. Univ.
59. Vijñānabhikṣu ke Yoga-darśana-sambandhī Siddhānta-Eka Ālocanātmaka Adhyayana. Hans Raj Sharma Punjabi
60. A Comparative Study of Metaphysical Systems of Spinoza and Gītā. Parveen Sharma Punjabi
61. A Comparative Study of the Concept of Avidyā in Indian Thought (with special reference to orthodox systems of Indian Philosophy). Surjit Singh Punjabi
62. Aurobindo's Essays on the Gītā : A Study. D.C. Loverman Poona
63. Śivatattva Ratnākara : A Cultural Study. Radha Krishnamurthi Poona
64. Śrī Bhāskararāya's Commentary Setubandha on the Nityaśodhīkārṇavatāntara-A Study. J.J. Dave Saurashtra
65. A Critical Study of the Śāṅkarabhāṣya of the Bṛhadāraṇyaka Upaniṣad. Vidya Acharya Sukhadia,
Udaipur

XIII POSITIVE SCIENCE

Ph.D./D.Phil. (Degree Awarded)

1. Atharva Veda meñ Om Shankar Mishra Kanpur 1983
Āyurveda.

Subjects on which Research is being conducted

Ph.D./D. Phil.

2. Kṛṣṇavidyā (Saṁskṛta B.K. Tiwari Ravishankar
Vānmaya meñ). (Raypur)

XIV SOCIAL AND ECONOMIC INSTITUTIONS

Ph.D/D.Phil. (Degrees Awarded)

1. Prācīna Bhāratīya Sushil Vatsa Meerut 1982
Dharmaśāstra Sāhitye
Dāya-vibhāgaḥ.
2. Dayānanda kṛta Yaju- Pramjit Kaur Kurukshetra 1983
rvedabhāṣya meñ Sām-
ājika evaṁ Rājanaitika
Sandarbha : Eka Adhy-
ayana.

Subjects on which Research is being Conducted

Ph.D/D.Phil.

3. Economic Conditions in N. Dharmaiah Andhra
Andhra (from the
Earliest Times to 1200
A.D.).
4. Education in Gṛhya Anjana Sanghi Kurukshetra
Sutras.

XV VEDIC STUDIES

Ph..D/D.Phil. (Degrees Awarded)

1. Relation Between A. Sadanandan Bombay 1982
Pāṇini and Prātiśā-
khyas
2. Sāma Vidhāna Hridayabali Kashi Vidya— 1982
Brāhmaṇa - Eka Adhya- Chaturvedi peeth Varanasi
yana.

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| 3. A Literary and Cultural Study of the Veda of Black yajus School. | Srinivas Sharma | Annamalai | 1983 |
| 4. A Critical exposition of Sāyaṇa's Bhāṣyabhūmikā on the Sāmaveda. | Maitreyee Bora | Gauhati | 1983 |
| 5. Siddhānta Kaumudī ki Vaidika Prakriyā : Eka samikṣātmaka Adhyayana. | Ishwar Singh | Kurukshetra | 1983 |
| 6. The Concept of Yajña in Vedic Literature. | Ram Bhagat Langayan | Kurukshetra | 1983 |
| 7. Vedic Sāhitya meṁ Varuṇa kā Svarūpa. | Pramila Rani | Panjabi | 1983 |

**Subjects on which Research is being Conducted
Ph.D./D.Phil.**

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| 8. Vaidika Sāhitya meṁ Dharma ki Saṁdhāraṇā. | Kamalakant Shukal | Allahabad |
| 9. Śailigata āvartana ki Dṛṣṭi se Indra-Sūktoṁ kā Ālocanātmaka Adhyayana. | Meera Vani | Allahabad |
| 10. Ṛgveda ke Caturtha aṁśa Pañcam Maṇḍala ka Tulanātmaka Adhyayana. | Shyama Narayan Pandey | Allahabad |
| 11. Varuṇa evam Mitra-varuṇa Sūktoṁ kā Ālocanātmaka Adhyayana. | Usha Singh | Allahabad |
| 12. Critical Study of the Ritual Legends from the Brāhmaṇa. | P.P. Deshpande | Bombay |
| 13. The Ṛṣis of the Ṛgveda. | Dipti Acharya Sharma | Gauhati |
| 14. The non-Vedic Upaniṣad—A critical study. | Manjula Devi | Gauhati |
| 15. A Comparative Study of the Philosophy of the Aitareya Upaniṣad and Śaṅkara's Bhāṣya on it. | Narmada Somabhai Paraghi | Gujarat |

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|-----|--|-------------------|-------------|
| 16. | Rāmāyaṇagata Vaidika
Sāmagrī : Eka Samā-
locanātmaka Adhya-
yana. | S.K. Sharma | H.P. Uni. |
| 17. | Manu aur Yājñavalkya
Smṛtiyon meñ Nirūpita
Aparādha Evam
Tatsambandhita
Daṇḍon kā Ālocanāt-
maka Adhyayana. | Vibha Chauhan | Kanpur |
| 18. | Ṛṣi Dayānanda ke
Vedabhāṣya meñ
Savitā evem Bṛhaspati
kā Svarūpa—Eka
Adhyayana. | Ajit Singh Tada | Kurukshetra |
| 19. | Vaidika Rudra aura
Svāmī Dayānanda :
Eka Pariśīlana. | Brij Mohan Sharma | Kurukshetra |
| 20. | Sāyaṇa tathā Svāmī
Dayānanda kṛta
Ṛgvedabhāṣya bhūmi-
kāon kā tulanātmaka
Adhyayana. | Jai Dev | Kurukshetra |
| 21. | Vedeṣu Soma—tattva
Samikṣaṇam. | Somdev Shatansh | Meerut |
| 22. | Pradhāna Upaniṣadon
meñ Sṛṣṭi-prakriyā kā
Viśleṣaṇa. | Rama Varma | Panjabi |
| 23. | Time and Sacrifice in
the Veda. | G.G. Phatak | Poona |
| 24. | Śautrāmaṇi—Sacrifice
in the Veda. | Madhavi Kolhatkar | Poona |
| 25. | Abhicāra—rites in the
Veda. | P.C. Shahoo | Poona |
| 26. | A Critical Edition of the
<i>Jyotsnā</i> commentary on
the Śukla—yajurveda-
Prātiśākhya with Intro-
duction. | Sunanda Abhyankar | Poona |

RESEARCH INSTITUTIONS IN INDIA

CALCUTTA

The Asiatic Society, Calcutta

The Society is celebrating the bicentenary of its establishment by Sir William Jones. The Central Govt. has declared this premier Institution as an institution of national importance. The Society has now expanded its activities to promote higher studies and Research in different branches of Indology. A number of distinguished scholars of international repute have been invited to join the Society as Professors of Higher Research to guide and supervise various research projects. The Society has also started courses leading to M.Phil. and Ph.D. degree in different branches of Indic Studies. It is celebrating bicentenary year to organise International Seminars on different subjects. Recently a Centre for History of Science has been established to promote studies in the virgin field of History of Science. The Society acquired through the efforts of Professor A.L. Thakur 13 bundles of rare and valuable Mss from a village in District of Burdwan belonging to famous Nyaya Scholar late Madhusudan Nayayaratna, Professor of Fort William College Calcutta in early part of 19th century.

The Society published the following books :—

1. Srikalacakra tantraraja ed. by Bishwanath Banerji.
2. Vaiṣṇva Iconology in Nepal by Pratapaditya Pal.
3. Kanya Kubja-Gauda Struggle by D.C. Sircar. (6th-12th cent. A.D.)
4. On Rammohan Roy : R.C. Majumadar.

KURUKSHETRA

Institute of Sanskrit and Indological Studies, Kurukshetra University,
Kurukshetra

With the financial assistance from the UGC and support and approval by the State Govt., the Institute has started functioning with effect from January 1985 in expanded and remodelled form wholly devoted to research. It has undertaken two kinds of research projects viz. Long-term joint Research Projects in which all the academic Staff is participating, individual short time Project, undertaken by each member of the academic faculty. Two long term projects have been undertaken and the work is going on in full swing.

I. Concordance of the Mahābhārata

Alphabetic index of each and every word used in the last text of the Mahābhārata is being prepared on the line of Vedic Concordance published by the V.V.R. Institute, Hoshiarpur. The critical Edition of the Mahābhārata published by the Bhandarkar Oriental Research Institute, Poona has been chosen for preparing the Concordance.

II. Dictionary of Technical terms in Indian Philosophy & Aesthetics.

The work of preparing dictionary of Technical terms used in different texts belonging to various schools of Indian philosophical thought and Aesthetics citing original sources for explanation, has been started. It is proposed to explain the meaning of technical terms in English. A list of about 5000 terms has been prepared. Help from expert specialists in different fields is being sought to make the work authentic and standard work of reference. Individual research projects undertaken by members of academic staff are as follows :

I. Descriptive Bibliography of Śaiva and Śākta Tantras : A descriptive Bibliography of Śaiva and Śākta Tantras available in print and unpublished manuscript form is being prepared. The bibliography would contain a description of the contents of each Tantric text, besides information about the stream of tradition to which it belongs and historical information, if available.

II. In course of search for Tantric Mss, in the Manuscript libraries of U.K., Professor D.B. Sen Sharma has discovered complete manuscript of an unpublished and unnoticed Tantric text entitled the Matsyendra Saṁhitā written by Matsyendranath, well known Tantric writer and founder of Yogini Kaula Tradition. This work is being taken up for publication.

III. A comparative study of the different commentaries of the Bhagavadgītā viz, Sarvatobhadra by Reema Kantha, Guḍhārtha Dipikā by Abhinavagupta and Ānandavardhinī by Ānanda Vardhana, all Kashmir Śaivācāryas has been undertaken. Efforts are being made to procure a copy of Vāsavīṭikā by Vasugupta which is hereto unpublished. This study, it is hoped would highlight Kashmir's contribution to the interpretation of the popular text of Bhagavadgītā.

IV. A monograph on the concept of equality, justice and human brotherhood as found embodied in the texts of Rāmāyaṇa and Mahābhārata is under preparation.

V. A study of some aspects of Abhidhārmic teachings based on Pali and Sanskrit sources has been undertaken. This would throw light on the hereto little studied field of Early Buddhism.

VI. A Critical edition of Anekārtha Dhanimañjarī by Mahākṣapaṇ-aka of Kasmir, the first honymous lexicon of its kind in Sanskrit is under preparation.

VII. A critical edition of Akṣara-Tantra, a Prātiśākhya text of Sāmaveda by Āpiśali based on a number of Mss is under preparation.

VIII. A critical edition of the Vaidikī Prakriyā of the Siddhānta Kaumudī tracing all the citations is being prepared.

POONA

Centre of Advanced Study in Sanskrit, University of Poona, Pune.

The Centre of Advanced Study in Sanskrit is continuing its activities in order to preserve and promote the best traditions and research in different fields of Sanskrit learning such as Veda, Vyākaraṇa, Nyāya, Vedānta, Mīmāṃsā, Dharmaśāstra, Sāhitya, etc. The staff consisting one Professor, five Readers and seven Research Associates are concentrating on individual research projects, besides on joint research projects taken up by the Centre. Among the joint long term research project which are being persued yigorously, mention may be made of the following :—

1. Critical Editions of the Brāhmaṇas.
2. Cultural Index of the Brāhmaṇas.
3. Critical Editions of Grammatical Texts.
4. Lexicon of the Śrauta Literature.
5. New Concordance of the Upaniṣads.
6. Index-cum-Concordance of the Grammatical Vārttikas.
7. Re-interpretation of the Aṣṭādhyāyī according to the conventions of the Anuvṛtti.

The following publications have been made—

1. The Cāturmāsya Sacrifices by V.V. Bhide.
2. The Female Divinities in Hindu-Mythology and Ritual by S.K. Lal.
3. The Fundamentals of Anuvṛtti by S.D. Joshi and Saroja Bhate.

4. (Patañjali's Vyākaraṇa-Mahābhāṣya : Karmadhāryāhnikā (P.2.1.51, 2.1.72) by S.D. Joshi and J.A.F. Roodbergen.
5. Patañjali's Vyākaraṇa-Mahābhāṣya : Tatpuruṣāhnikā (P.2.2.2-2.2.23) by S.D. Joshi and J.A.F. Roodbergen.
6. Vimalodayamālā of Jayantasvāmin by K.P. Jog.
7. Patañjali's Vyākaraṇa – Mahābhāṣya : Bahuvrīhidvandvāhnikā. (P.2.2.23-2.2.38) by J.A.F. Roodbergen. Ed. by S.D. Joshi.
8. Patañjali's Vyākaraṇa – Mahābhāṣya : Kārakāhnikā (P.1.4.23-1.4.55) by S.D. Joshi and J.A.F. Roodbergen..
9. Patañjali's Vyākaraṇa – Mahābhāṣya : Prātipadikārthaśeṣāhnikā (P.2.3.46-2.3.71). by S.D. Joshi and J.A.F. Roodbergen.

The following works are ready but awaiting publication :

1. Sāṃkhya Darśana kā Itihāsa by Shivkumar.
2. Critical Edition of the Hiraṇyakeśi Śrauta-Sūtra by V.V. Bhide.
3. Tarkāmṛtataraṅgiṇī (English Translation with Notes), Vidhivāda of Gaṅgeśa (English Translation with Notes). by V.N. Jha.
4. Sambandhaparīkṣā of Dharmakīrti (English Translation with Notes), by V.N. Jha., Vaiyākaraṇabhūṣaṇa (Dhātvarthanirṇaya of Kauṇḍabhaṭṭa) (English translation with Notes), by V.N. Jha.
5. Nyāyamañjarī (1st Āhnikā) (English Translation with Notes), by V.N. Jha.
6. English Translation of Bhartṛhari's Mahābhāṣyadīpikā (6th Āhnikā) with Notes by Saroja Bhate.
7. English Translation of the Yuktidīpikā by Shivkumar.
8. Introduction to Kauṭilya's Arthaśāstra by S.K. Lal.
9. Translation of Dutiya Pārajika Vapaṇā by J.R. Joshi.

Work on the following is going on:—

1. Index cum-Concordance of the Grammatical Vārttikas and An Annotated Critical Edition and Translation of the Mahābhāṣya-Dīpikā (1st Āhnikā) by S.D. Laddu.

2. Śrauta-Lexicon by V.V. Bhide.
3. Nyāyamañjarī (II Āhnika), Vaiyākaraṇbhūṣaṇa (Lakārārthanirṇaya) and A Dictionary of Navyanyāya by V.N. Jha.
4. New Concordance to Upaniṣadas, Word-Index to Vākyapadīya and Taddhita-Rules in the Aṣṭādhyāyī by Saroja Bhatē.
5. Critical Edition of the Rasasindhu and Edition of Kāvyaṁīmāṁsā by V.T. Zambare.
6. Ātmatattvaviveka (English Translation with Notes), by Shivkumar.

OBITUARY

Arthur Llewelyn Basham is popularly known as Prof. A.L. Basham. He was born on 24th May 1914 in Laughton, Essex, England. He received his formal education from the School of Oriental and African Studies of the London University. After completing a brilliant academic career, he was offered a lectureship, even before completing his Ph.D. degree in the Department of History, School of Oriental and African Studies, University of London, where he subsequently became a Professor in the same department and continued till 1965. He took up studies in Ājīvikas as a subject of research as he was not only interested in the metaphysical aspect of Indian culture and civilization, but also the social and materialistic ideas of the Indian tradition. In course of the study he was interested in Hinduism and Buddhism. A book of Dr. Ananda Coomaraswami on Hinduism and Buddhism attracted him to the subject. He also read a lot of books on the subject including translation of Upaniṣads and other Sanskrit literature.

After 1965 he went to Australia and joined Australian National University, Canberra as Head of the Department of the School of Oriental Studies. His scholarship and erudition on Indology were by that time recognised by the world of scholars. He was then offered the visiting Professorship in the School of Graduate Studies, Centre for Religious Studies, University of Toronto, Canada, which he accepted. He delivered a series of lectures in many Universities in U.S.A. and other countries. He also became the Sectional President of the XXVI International Congress of Orientalists held in New Delhi in 1964. To the sag end of life he decided to come over to India to accept the assignment offered to him by the Asiatic Society as Swami Vivekananda Professor in Oriental Studies and joined on 8th September 1985.

Of his various publications which made him well known, mention may be made of 'History and Doctrines of Ājīvikas', 'The Wonder that was India', 'Studies in Indian History and Culture', the first two of which were published from London and last from Calcutta. He was a regular contributor to many scholarly journals. He also contributed a section in the book 'Source of Indian Tradition' published by Columbia University Press in 1958.

He was a dedicated researcher and great admirer of Indian Culture and Civilization. More than 100 students completed their Ph.D. under his supervision, many of whom are now occupying very important position in various Universities. Since his joining the Society, besides delivering a series of lectures on various aspects of Indology and Oriental Studies

he prepared a complete blue-print for his proposed work on Encyclopaedia on Indology by identifying three phases of Indian Culture and Civilization. For his outstanding contribution in the field of Oriental Studies in general and Indology in particular he was awarded the B.C. Law Gold Medal of Fellowship of the Asiatic Society (RAS) in 1966. On the occasion of the bi-Centenary he was awarded the Bi-centenary Plaque. Visva-Bharati University awarded 'Deshikottam' (D.Litt), the highest award of the University. He was suffering from cancer and passed away on 27th Jan., 1986 in Calcutta.

REVIEWS

EPIPHANIE DES HEILS ed. Gerhard Oberhammer, Pub. De Nobili Research Library, Vienna, 1982, p. 256, price not mentioned.

The present volume contains the papers presented at a Symposium on the epiphany of salvation and experience of Transcendence in Hindu and Christian religious traditions. The seminar aimed at finding a possible field of dialogue on these two traditions. The editor in his note has pointed out that Man's existence is meaningful only when he takes into account not only his own limitations, but also his experience of the Transcendence.

Contributors to this volume range from Indologists to theologists. J.C. Hiesterman ('Opferwildnis und Ritualordnung') sees in the Vedic ritual a form of archaic transcendental experience of the Vedic Aryan, which sharply differs from the spirituality of the later Hindus. G. Oberhammer compares Pakṣilasvāmin's theory of salvation with that of Bhāsarvajña. D' Sa ('Jñāna as experience of transcendence in the Bhagavadgītā') argues that Gītā's experience of transcendence is the experience of 'wholeness of reality'. L. Schmithausen speaks of the Śrāvakabhūmi's concept of meditation and T. Vetter concerns with Nāgārjuna on Nirvāṇa and Śūnyatā. W. Halbfass ('Der Begriff der Erfahrung im Kontext der indischeuropäischen Begegnung') deals with Religious experience in Neo-Hinduism.

The second part approaches the problem of transcendental experience from Christian view, although, in some essays, Hindu point of view has also been discussed. Here we have an essay by the well-known interpreter of Christian thought in present times Karl Rahner. H. Waldenfel's treatment on the seat of transcendental experience in Hinduism and Christianity and P. Scoonenberg's Christian reaction to *avatāra*-theory are interesting contributions to comparative religion.

The volume provides us an opportunity to view Hindu notion of transcendental experience and salvation in the eye of those who are trained in both the two traditions and opens up new dimension for a fruitful philosophica-religious dialogue. - G. Bhattacharya.

VĀSUDEVAŚARMĀ YATIDHARMAPRAKĀŚA Cr. ed. Patrick Olivelle, Pt. 1 : Introduction and Text; Pt. 2 ; Annotated translation, Pub. De Nobili Research Library, Vienna, 1976-77, pp. 1-140. 1-1-231, price not mentioned.

World renunciation and monastic life play an important part in Indian religious tradition. But so far, Buddhist and Jaina monastic traditions drew the attention of scholars. Little attention has been paid to Hindu monastic tradition. One reason for this is that a few texts on the orthodox tradition on monasticism have been so far published. Hence Olivelle's edition of *Yatidharmaparakāśa* would be welcome to Scholars.

In Introduction the editor has fixed Vāsudeva between 1675 to 1800 A.D., although he says that the date is provisional. The present edition is based on six manuscripts and a geneological relation of the mss. has been drawn up. Basis for the selection of each reading has been stated, and the linguistic peculiarities have been pointed out. The edition has been prepared with care and precision. The Appendices contain i. Index of ritual formula and ii. Index of quotations, which have added to the value of the work. In the Introduction to Part Two the editor has discussed YdhPr's place in the Sanskrit literature on renunciation, sources of YdhPr and the structure and contents of YdhPr. Vāsudeva depended on secondary sources for smṛti passages. The editor says that Mādhava-Vidyāraṇya, Vijñāneśwara and Viśveśvara (author of *Madanapārijāta*) exercised great influence on Vāsudeva. Then a synopsis of topics in YdhPr. is added followed by annotated translation. The translation is faithful and the notes are comparative and illuminating.— G. Bhattacharya

RESISTANT HINDUISM by Richard Fox Young, De Nobili Research Library, Vienna, 1981, price not mentioned.

Materials concerning interreligious dialogue in India, although not scanty, have rarely been studied by scholars of history of religion or social history. We have enough literature on intraphilosophical debate. Apologetics was a part of classical works of Indian philosophy and religion, but so far very little attention has been paid to the history of interreligious dialogue in India. The present work is a welcome attempt to reconstruct the history of Hindu apologetics in Sanskrit on Hindu-Christian encounter during the nineteenth century. It shows that the Sanskrit pundits were not absolutely indifferent to Christianity. In eighteenth century correspondences between a missionary in South India and his Brahmin counterpart in religious dialogue we find the first encounter. The author starts with an analysis of *Mataparīkṣā* (in Sanskrit) by John Müir written in 1839, which raged a controversy and resulted in the appearance of *Mataparīkṣāśīkṣā* by Somanātha (1839), *Mataparīkṣōttara* by Harachandra Tarkapanchanan (1840) and *Śāstratattvavinirṇaya* by Nilakantha Gore (1844-45). Richard F. Young has made a scholarly study of this *Mataparīkṣā* controversy reconstructing the missing link between the apologetics of Sanskrit pundits and

the classical tradition they inherited. He has also discussed to what extent the pundits resisted or accommodated Christianity in their apologetics. So the question of 'resistance' and 'accommodation' have been threadbare analysed alongwith syncretism and inclusivism, if there was any.

We have in this book a picture of Church Sanskrit serving as an impetus to the nineteenth century pundits to engage in dialogue. Contributions of William Carey (1761-1834) and William H. Mill (1792-1853) have also been re-assessed. The author's systematic treatment of this religious dialogue has well brought out the fact that the participants in this dialogue at least tried to abreast themselves with the principal ideas which lie at the centre of the two religions.

It is hoped that this work will serve as an impetus to scholars to concern themselves with the literatures on Hindu-Christian dialogue, which still lie uncared for in different seats of learning of the nineteenth century.— G. Bhattacharya

SŪKTIRATNAKOṢA OF LAKṢMAṆA Ed. Nīlanjana S. Shah, L.D. Institute of Indology, Ahmedabad, 1982, pp. 1 to 12+1 to 71, Price Rs. 9/-.

The *Sūktiratnakoṣa* of Lakṣmaṇa was first printed in the Research Journal Sambodhi Volume, VIII (1980) of the L.D. Institute of Indology, Ahmedabad from where it has now been published in a book form. The text has been critically edited by Dr. (Mrs.) Nīlanjananaben S. Shah on the basis of two plum-leaf manuscripts, one belonging to the Hemacandrācārya Jñāna Mandir, Patan and another to the Śāntinātha Bhaṇḍāra, Cambay. An interesting introduction by the Editor contains description of the manuscripts used, information about the author, a discussion of the sources of verses, a brief account of other Jaina Subhāṣita Sangrahas and an evaluation of the present work which consists of only 659 verses in all. The editor has also taken the trouble of preparing a Verse Index containing information in foot notes about the sources of these verses.

Although the *Sūktiratnakoṣa* is too small a work to bear comparison with other much bigger Anthologies of its kind, scholars will find it an interesting handy book which is very conveniently priced.
—O.P. Bharadwaj

PROCEEDINGS OF THE SEMINAR ON PRAKRIT STUDIES (1973)
ed. K.R. Chandra, L.D. Institute of Indology, Ahmedabad, 1978, p. 184, Rs. 40/-

The L.D. Institute of Indology, Ahmedabad has done well in bringing out the proceedings of the Seminar on Prakrit Studies held at Ahmedabad from March 22 to 25 in 1973 by the Department of Prakrit, Gujarat University even if it is somewhat delayed.

The University Grants Commission provided financial assistance for the publication which has been edited by Dr. K.R. Chandra. It opens with a preface by the Director of the Institute, Dr. Nagin J. Shah and contains a full account of the proceedings preceded by a note by the Editor. Apart from a number of interesting papers presented at the seminar the proceedings also include two extension lectures one by Dr. A.N. Upadhye on 'Prakrit Studies : Their Literary and Philosophical Value' and the other by Dr. P.B. Pandit on 'Sound and Spellings in Prakrit'. Students of Prakrit Language and Literature will find much interesting material in this volume which also contains a brief report of the proceedings alongwith recommendations which, one hopes, have received due notice from those to whom they have been addressed.

Considering the printing and get up of the publication the price would appear to be a little on the high side.— O P. Bhavadwaj.

SCULPTURES AND TERRACOTTAS IN THE ARCHAEOLOGICAL MUSEUM, KURUKSHETRA UNIVERSITY, S.P. Shukla. Kurukshetra University, Kurukshetra, 1983, p. 77, Plates LVIII, Price Rs. 62/-.

As the name suggests Dr. Shukla's work is a catalogue of stone sculptures and terracottas acquired mostly from the Archaeological sites of Haryana and Punjab and now housed in the Archaeological Museum, Department of Ancient Indian History, Culture and Archaeology, University of Kurukshetra. In his foreword to the catalogue Prof. U.V. Singh of the Department of Ancient Indian History, Culture & Archaeology, Kurukshetra University, has observed that the Department started undertaking Archaeological excavations and systematic explorations from the session 1968-69. In the process a good number of finds of varied nature ranging from Proto-historic age to the historical times including sculptures, terracottas, metal objects, pottery, coins and coin moulds, seals, sealings and other miscellaneous antiquities were acquired and displayed in the museum as much to provide a glimpse of cultures of the region through the ages as to facilitate the teaching of specialised branches like pre and proto—historic archaeology, epigraphy, numismatics, art and architecture.

The catalogue includes stone sculptures from Pinjore, Jaintipur, Thanesar, Pehowa, Sirsa and Kaithal and terracottas from Sugh, Thanesar, Pehowa, Pujam, Naurangabad, Sanghol, Sunet and Ajaram. It is divided into two parts—Introduction and Description. The

introductory part presents a general survey of art relics from different sites while the description catalogues and describes the registered finds site-wise in chronological order. The description of each item of sculpture and terracotta is followed by necessary details like the place of discovery, material used and the size, probable date to which it is assigned, accession No. and the reference to the plate. These details are followed by a brief but sufficiently informative description of the item.

The volume has a foreword by Prof. U.V. Singh, a preface by the author followed by the contents and a comprehensive introduction containing a survey of the art relics which are broadly divided into post Gupta, Gurjara Pratihara and post Gurjara Pratihara Style of the 10th-12th centuries A.D. The next 75 pages are devoted to the catalogue proper after which appears a classified list of sculptures and terracottas. The remaining part of the volume contains illustrations covered in LVIII Plates. The paper, printing and plates of the volume are good and the general get-up very well done.

Students of Indian Art will be gratefully to Dr. Shukla for bringing out this catalogue and providing them with an opportunity to understand the nature of ancient art relics in this part of our country. It is to be hoped that the catalogue will be followed by studies undertaking an assessment of contribution of various places of this region to Indian Art a beginning in which direction has already been made by Prof. U.V. Singh in his monograph entitled 'Pinjore Sculptures'. The publication of this catalogue was made possible with a grant from the Ministry of Culture, Government of India who alongwith the Kurukshetra University deserve to be congratulated on this valuable publication at a very reasonable price.

— O.P. Bharadwaj

PRAJÑĀ BHĀRATĪ, Vol 1, Part 1-3, Dec. 81, K.P. Jayaswal Research Institute Patna, 1981, p. 341, Price Rs. 60/-

The appearance of this first issue of the research journal *Prajñā Bhārati* from the K.P. Jayaswal Research Institute Patna will be warmly welcomed by Indologists who have sadly noted the discontinuation of prestigious Indological Journals like the *Indian Historical Quarterly*, *The Poona Orientalist* and the *Indian Culture* in recent years. The Journal is a joint venture of the K.P. Jayaswal Research Institute Patna, the Nava Nalanda Mahavihar, Nalanda, the Mithila Research Institute, Darbhanga, the Prakrit Institute Vaishali and the Government of Bihar who deserve to be congratulated on their wise decision to launch it.

The Journal has an Editorial Board of the Directors of all the Research Institutes named above with Prof. Damodar Thakur, Director, Higher Education, Bihar as Chief Editor. It aims at embodying

primarily the research activities and achievements of the four institutes and will also endeavour to associate with its activities individuals and institutions engaged elsewhere in works of allied nature. Although originally intended to be published thrice a year this inaugural issue combines all the three parts which appears to be the accepted pattern till better press facilities and more hands exclusively for the project become available.

The issue in hand contains research papers on a variety of topics relating to all the periods of Indian History and the different branches of Indology. The list of contributors includes many illustrious names well-known to scholars in the field of Indology and also offers informative notes on the activities of the aforesaid research institutes. The Chief Editor's introductory note finds place in the beginning and reviews of about half a dozen books appear at the end. It would have been more helpful if the contents had been arranged alphabetically author-wise or topic-wise or periodwise.

We wish all success to the *Prajñā Bhārati* and earnestly hope that it will not only appear regularly but also thrice a year as originally planned.

NTIDVIŚAṢṬIKĀ OF SUNDARAPĀṆḌYA, Cr. ed. S. Jayasree the Adyar Library and Research Centre, Adyar, Madras, 1984, p. 87, Price Rs. 20/-.

Dr. S. Jayasree had prepared a critical edition of *Nītidviśaṣṭikā* of *Sundarapāṇḍya* for the M.Phil. degree of the Madras University in 1979 and it has now been published after revision in the light of a draft text prepared by the late Dr. V. Raghawa and one more manuscript. In all more than half a dozen manuscripts have been consulted by the editor who places the author *Sundarapāṇḍya* between 6th to 13th centuries A.D. for want of definite evidence about his identity.

The work is a collection of one hundred and twenty-one moral maxims written throughout in *Arya* metre except for the concluding verse which is in *Anustubh*. As observed by the editor in her introduction it is composed in a simple, lucid and direct style, spiced with grace and dignity and offers useful advice on a number of topics of practical utility to men in society. It appears to have been quite popular and inspired reversal translations and adaptations in regional literatures especially in Telugu.

The work carries a foreword by Dr. K.K. Raja, a list of abbreviations, an informative introduction by the Editor, the text, an appendix containing additional verses, a manuscript wise concordance of verses, a

bibliography and a general index of half verses. Published as it is with the financial assistance from the Ministry of Education and Culture Government of India, the book could have been priced a little more attractively as it deserves to be made available all those who know Sanskrit.— O.P. Bharadwa

VEDASYA VYĀVAHĀRIKATVAM by Jyotsna, Pub. Chaukhamba Vishvabharti, Varanasi, 1981, p. 244, Price Rs. 75/

The book under review presents in eight sections (Adhikaraṇas) the terrestrial or worldly knowledge from Vedas. In the present history of Vedic commentators Swāmī Dayānanda is first and foremost who declared that Vedas are not only main source of spiritual thought or ritualistic religion. Inspired from Swāmī Dayānanda's writing and following his *Ṛgvedādibhāṣyabhūmikā* mainly, the author of this book has discussed Vedic medicine, principles of education, social and political order, principles of science etc. referring to Vedic verses. Her scholarly approach, labour and keen insight in Vedic literature is evident at every step of the book. The book has been written in the lucid Sanskrit language. It is commendable for the students and scholars interested in Vedic studies.—K.D. Shastri.

VERBAL FORMS IN THE ṚGVEDA (MAṆḌALA VI) by G B. Palsule, Pub. University of Poona, Pune, 1978, 1st Ed., p. 311, Price not mentioned.

The book under review presents the exhaustive study of the 1065 verbal forms of the sixth maṇḍala of the *Ṛgveda*, alongwith their scholastic analysis according to Panini's system of Sanskrit Grammar, as well as modern Western grammarians. It records the roots and suffixes, mood and accentuation, giving other essential matter in the notes, wherever it was necessary. Full Prakriya is given while explaining difficult forms referring to Panini's rule.

In the end of the book, the author has also given his observations on Pāṇini's treatment of verbal forms in general and Vedic forms in Particular which relates to (A) Grammatical forms :—Present System, Aorist System, Perfect System, and (B) Accentuation—Why accented, Why not accented and Where accented.

Two *Appendices* have also been supplied in the book. In the first *Appendix* verbal forms have been arranged root-wise and in the second, these forms are arranged system-wise in the following categories :—

Present Indicative, Imperative, Subjunctive; *Imperfect*—Injunctive; *Aorist*—Indicative, Injunctive, Imperative, Subjunctive; *Perfect*—Indicative, Imperative, Optative and Subjunctive; Future.

The author Shri G.B. Palsule, who is a renowned scholar of this field, deserves scholars' heartiest congratulations for this scholarly volume.

The verbal system occupies an important position in the structure of Sanskrit Language. Hence this study will furnish a great help in understanding the Vedic words alongwith their accentuation. The book after testification perfectly justifies the claim of the scholars "that no language of the past or the present has been so perfectly and systematically recorded as Sanskrit has been by Panini in his Aṣṭādhyāyī."

—K.D. Shastri

SAMKHITE. TARANGAVAI-KAHĀ, — AN EARLY ABRIDGEMENT OF PĀDALIPTA'S TARANGAVAI, WITH GUJARATI TRANSLATION by H.C. Bhayani, L.D. Institute of Indology, Ahmedabad 9, 1979, pp. 12+308, price Rs. 30/-.

There are many folk tales which were composed in Prakrit by some poets of early centuries of Cristian era. But it is a discouraging factor that those are not available now-a-days. In the tradition of Jain literature there are many references about a famous poet and Jain ascetic, Pādalipta Suri, who wrote a marvellous and interesting story of a young lady in poetry. Tarangavati, whose life was full of love, courage and self sacrifice for others. It was originally composed in Prakrit and had a remarkable influence on the generations of Jain poets and on their writing. Now-a-days it is not available but two abridgements of the same have been found. One of them is Taramgavai which is included in the Kahāvali of Bhadreshwara Suri. Other one is Samkhitta-Tarangvai kahā, the author of which is still unknown.

The second one is the book which is under review. Dr. H.C. Bhayani has carefully and critically edited it on the basis of the two available manuscripts. He has tried to make up the satisfactory text, though it was very difficult due to very badly and corruptly preserved text and want of authentic manuscript. With editing the text he had translated it into lucid Gujarati and given an introduction which is critical in style and illuminating with qualitative information regarding Pādaliptāchārya, antiquity of Taramgavatī Kathā and the language.

Of the two appendices, in first he has given the word—index of stanzas (gāthās) of the text and in the second the original text of Taramgavaikahā by Bhadreshwar with a table showing common Stanzas in both the manuscripts.

Thus it is a very good edition of a very interesting poetic composition which has subtle and fine imaginations, beautiful descriptions,

living characterisations, attractive situations and mature depictions of human sentiments and emotions.

Besides, it is a very useful for the study of contemporary social conditions and the development of Prākṛita language. The author has pointed out some peculiar usages of words with their grammatical formations in archaic Jain Maharaṣṭrī Prākṛita.—K.C. Vidyānkar.

MALHANA-STOTRAM ed. Paraddi Mallikarjuna, Shri Jagadguru Gaṅgādhara Dharma Pracāraka Maṇḍalam, Moorusavira Math, Hubli – 580020, 1982, p. 75, Price Rs. 10/-.

This work mainly deals with an important devotional work consisting of thirty-nine verses composed by Malhana, a poet from Kashmir (c. 11th century A.D. or before), in the praise of Śiva. The editor laboured much to produce the correct text of this book by examining as much as eight manuscripts and also from other sources. To make this book more useful, the editor adds a Sanskrit commentary of Viśvārādhya (c. 15th century A.D.) who commented on almost every word of the text in detail and made a thorough attempt to touch the core of the heart of the poet.

First of all, the editor gives an account of various manuscripts, their significance and whereabouts, and the method of research he accepted.

Secondly, he gives an introduction of the life of Malhana in 25 beautiful Sanskrit verses composed in Vasantatilakā metre, and an introduction to the commentator in Sanskrit prose.

Thirdly, the editor places the main text with the Sanskrit commentary followed by his own notes and variety of readings.

This main section is followed by two small sections of translation, first in Kannaḍa and then in English. Then, comes a comparative study of some lines of the text *vis-a-vis* other poetic compositions.

This book, in all total, is good and useful as well. The text puts an example of the poetic beauty of the ancient Kashmir while the commentary tries to convey the aesthetic purpose of the text. The Kannaḍa translation enables the people of Karnataka to enjoy the text and the English version makes it still easier to the English knowing people. The printing is fair and mistakes are negligible.—A.C. Dass.

ŚLOKAVĀRTIKA – A STUDY by K.K. Dixit, Pub. by L.D. Institute of Indology, Ahmedabad. First Ed. 1983, pp. 1-116. Price Rs. 27/-.

There are mainly three branches of Indian Philosophy viz. Nyāya-Vaiśeṣika school, Dīnnāga School of Buddhist logic and Pūrva-mīmāṃsā-school (Bhaṭṭa and Prabhākara both) which are very rich from Philosophical and logical point of view. First, they refute the views of others, thereafter they establish their own tenets and therefore they have become very subtle and accurate in nature. Mīmāṃsā-śloka-vārttika, which is the 'magnum opus' of Kumārila Bhaṭṭa, is very important and voluminous work of Mīmāṃsā. It was needed most urgently that this treatise, after a thorough study may be presented before the readers of Indian Philosophy in a systematic and summarised way, and this task has been accomplished by the author through the present monograph.

The work is a 'critico-analytical' summary of the Śloka-vārttika inasmuch as the vast and intricate theme of the book has been critically analysed, classified and presented in a systematic and summarised way. The author, with a deep insight and keen accuracy of mind, has presented the whole matter of 18 sections of the Śloka-vārttika into four chapters only alongwith a chapter of Introduction. The four chapters are—Verbal Testimony, Means of valid cognition other than Verbal Testimony, Refutation of Idealism and Doctrine of soul.

In the introductory chapter, it has been pursued that Pūrva-mīmāṃsā is not only related to the Vedic rituals, but it also deals with various intricate problems of Indian Philosophy and logic. A brief sketch of the whole monograph has also been presented in it.

In the second chapter, a special emphasis has been given in expounding the Verbal Testimony, inasmuch as on it and on it alone, depends the *apauruṣeyatva* of the Vedas, on which the Pūrva-Mīmāṃsā school is fundamentally based. As many as ten sections of 'Śloka-Vārttika' related to the problem of 'word' in one way or the other, have been summarised and discussed in this single chapter. The next chapter deals with the five means of valid cognition, i.e. Perception (*Pratyakṣa*), Inference (*Anumāna*) Analogy (*Upamāna*), Implication (*Arthāpatti*) and Absence (*Abhāva*). Chapter IV gives an account of the refutation of Buddhist Idealism, which accepts the non-existence of the external world. The last chapter reflects upon the arguments offered by the Mīmāṃsaka in favour of *Ātmavāda*.

Thus the present monograph is a complete picture of the vast Śloka-vārttika comparatively in a very small length. The author has tried to be precise and critical throughout the discussion. He has faithfully translated the Kārikās into a simple and intelligible English. It would have been better, if some important related kārikās in original had also been included in the footnotes. However, the monograph

is a valuable piece of work in Indian Philosophy, giving a lot of informations about the theories of Bhaṭṭa Mīmāṃsā in a nut-shell. The author deserves appreciation for this commendable work.—Vijaya Rani.

ABHIDHARMA SAMUCCAYA-BHĀṢYAM, ed. Nathmal Tatia, Pub. by K.P. Jayaswal, Research Institute, Patna, 1976, pp. xxix 156, Price Rs. 16/-.

Under Tibetan Sanskrit works Series (Vol. XVII) the K.P. Jayaswal Research Institute has brought out this another important Mahayan Buddhist Sanskrit text. It is related to Yogācāra sect of Buddhism. The photostat copy of the Manuscript was discovered by late Mahapandit Rahul Sāmkritayan from Tibet.

The commentator in his attempt has explained all the technical philosophical terms. It would help to understand the Abhidharma more correctly.

The Sanskrit text is given in nagari script which is annotated with footnotes and a comparison with the text Abhidharma has also been made. The author deserves praise for his work.—D.C. Jain

WALL PAINTINGS OF RAJASTHAN (Jaipur, Kota, Nagaur) by Y.K. Shukla, L.D. Institute of Indology Series 74, Ahmedabad, 1980, pp., 1-31 Plates 50, Price Rs. 66/-

This important monograph introduces the wall paintings of Rajasthan, the specimens for which have been selected from Pundarikaji's Haveli. (Jaipur), Gulta, Shri Devata Shridhar's Haveli (Kota) and Nagaur Fort. These are made in Jaipur process in which the paintings are executed on wet surface of the wall plaster—a tradition which has long history in India and outside. This tradition continued in Rajasthan even during the later times.

Stylistically the paintings of the above sites differ from one another although uniformity is discernible so far as the subject matter of the Rajasthan paintings is concerned. Broadly speaking the paintings contain the depiction of the episodes connected with various Krishna *līlā*'s and incarnations of Vishnu, women in different poses and postures engaged in sports or playing with birds and animals. In some of the paintings the figures of the Ragini's are also represented. The themes connected with *holi* festival seem to have been most popular in Rajasthan.

The paintings of Gulta and Pundarikaji's Haveli have been assigned to the middle of the 18th century whereas those from Kota have been

placed between 18th to mid 19th century A.D. by the author considering their style and thematic composition.

The description of the paintings is well illustrated with forty eight black and white illustrations, two coloured plates and four-line drawing plates. It is a valuable contribution by Prof. Y.K. Shukla, a practising art historian which enables us to look into the past heritage of Rajasthan. The monograph is nicely printed.—S.P. Shukla

LE SINHALAVATTHUPAKARANA TEXTE PĀLI ET TRADUCTION by Jacaquelive Ver Eecke, Pub. L'E Cole France de Extreme orient, 1980, pp. 1-193 Price not mentioned.

The book consists of seven parts viz. Introduction, Metric analysis, abbreviation lists, bibliography, Pali text (in Roman script), French translation of the Pali Text, Glossary.

The text is full of miracle stories, e.g. we find a cow giving sometimes liquid butter, sometimes milk (XXXIV), some Yakkhins sowing a field whose grains will never be exhausted (XXXIX) a lotusleaf is changed into gold (XL), a *thera* masters the ocean and erects it like a wall (LIX), a Theri takes out a princess through space, some garments multiply themselves for gift to monks (LXIX), king Aśoka throws his ring to sky which fits in the finger of Kinnarī (XXX), an ox coughs out some stone (LXXV) etc.

These miracles once used to show how merits help human beings thus encouraging the people to follow the path of merits.

Sihalavatthu text was popular in localities such as Suratt̥ha (XIX, XX, XXI, XXIII, XXIV) Gandhāra (XXVI), Andhaka (LXV) and Pāṭaliputta, modern Patna (XXX, XXXVII, LV, LXXV). About three stories mention king Aśoka (XXX, LIII, LXXXII) are of Sātavāhana (XLIV) who ruled India.

In Ceylon or neighbouring islands; Nāgadīpa, modern peninsula of Jaffna (II, III, LXII, LXIII, LXXVII), Piyāngudīpa, the island situated in extreme North-West of Ceylon (II, VII, VIII, XXXI, XLII, XLIII, LX, LXI, LXIV). It also mentions distant lands. China(W) Suvannabhūmi, Probably Burma. It is interesting to note the mention of antaradīpa which tallies with Sylvan Lévi's Koven-Louex st Dvipantara (Mémorial, Paris 1937 pp. 392-397).

The book will profit both Buddhist Studies as also Ancient History. Printing and get up is good.—N.D. Ghosh

MEDICINE—ITS MAGICO-RELIGIOUS ASPECTS ACCORDING TO THE VEDIC AND LATER LITERATURE by G.U. Thite; Continental Prakashan, Poona, 1982, pages 253, price Rs. 60/-.

It is the post-Doctoral thesis of the author written during 1973-76, the tenure of his senior fellowship at the University of Poona. The ancient Indian thinker has often been represented to have only a theological and metaphysical mind. His attitude has essentially been world denying and spiritually oriented. But Sanskrit literature on positive sciences certainly testifies against it. Of course, the ancient Indian developed science as handmaid of religion. They were more concerned with practical aspect of science than with their theoretical one. Their general approach was synthetic rather than analytic.

The author's is refreshingly different approach. It is said that due attention has not been paid to magico-religious elements in medicinal theory and practice in ancient India. He, therefore, studies ancient Indian medicine not as a science but as a religious phenomenon. The history of human thought has passed through three main stages of magic, religion and science. The author has not developed sufficiently one of the important points which is very well reflected in ancient Indian medicine and philosophy, viz. an attempt to seek the correspondence between the macrocosm and microcosm. His main thesis is, that notwithstanding the scientific elements in ancient Indian medicine, its basic assumption are that the diseases are caused not so much by physical derangements or deficiencies in man as by the influence of evil spirits, irreligious sinful conduct, unfavourable stars and black magic and that the cures too to be effected not so much by means of any physiotherapeutic or pharmaceutical remedies as by means of pacificatory and expiatory rituals and religious observances. The author concentrates only on the magico-religious aspect of the Indian medicine since this field has not so far been studied. The work is well documented though slightly overstated.—A.D.W.

SVARA AUR RĀGON KE VIKĀSA MEṆ VĀDYO' KĀ YOGADĀNA (CONTRIBUTION OF MUSICAL INSTRUMENTS IN THE DEVELOPMENT OF SVARA AND RĀGA) by Indrani Chakravarti. Pub. Chaukhamba Orientalia, Varanasi, 1979, p. 514, Price Rs. 35/-.

Based on her doctoral thesis for Ph.D. of Banaras Hindu University, this work by Dr. Indrani Chakravarti makes for a significant contribution to the literature on Indian musicological research. As the title indicates, the work sets out to explore and discuss the contribution of musical instruments to the evolution of Svara and Rāga.

In this ambitious project of hers, Dr. Indrani has had the benefit of a thorough grooming in the Sāstric treatises and texts along with terms

and concepts of Indian musicology, as well as research-oriented guidance from Dr. Premalata Sharma who is known for her wide learning and research experience.

Systematically drawn up, the scheme of the complex and expensive work comprises two major divisions or parts. (1) Svara-khanda and (2) Rāga-khanda. The first part Svara-khanda has two sections. The first section running into three chapters deals with the theoretical and doctrinal exposition of the basic terms and concepts of Indian musicology like Svara, Shruti, Samvāda, Grāma, Murchhanā. This account is marked by a detailed and critical analysis of facts with textual references and discussions on the varying interpretations and views of scholars and authorities from the ancient and medieval to the modern times. In fact, the work throughout its entire exposition has been given a chronological perspective. The progression of each topic has been dealt with in two periods (i) the pre-Ratnākara and Ratnākara period and (ii) the post-Ratnākara period sub-divided into medieval and modern periods.

In the second section of the Svarakhanda consisting of a single extensive chapter, the role of instruments in the crystallisation and evolution of the musical matrix of Svaras and scales has been expounded and analysed. Relevantly with the topic and scope of her research Dr. Indrani has confined her investigations to the melodic instruments and among these to the stringed instruments of the Veena category to the exclusion of the wind varieties.

Her treatment of this section is comprehensive and informed by analytical research. It is enlivened by concrete illustrations and charts bringing together and into focus the various nomenclatures of the string and note arrangements, the fret placements and so on worked out on the basis of their delineations in the different Śāstric works. These charts can provide useful material for scholars going in for an integrated and comparative detailed study of this aspect of Indian musicology.

Her approach to the important task of relating the different varieties of the Veena and their evolutionary process with the evolution of 'Svara' is scholarly and systematic throughout. However, her enquiry acquires a major thrust when the discussion reaches the stage when the advent of Kinnari, the fretted Veena demarcates an entirely new and revolutionising phase in the evolution of the melodic content of Indian music. It indicates that at a point of time, in preference to the polychord or multistringed class of Veenas like Mattakokila, Chitra, Vipanchi having a separate string for each note, came into prominence on the monochord variety like Ghosha where notes were produced on one string by dividing or altering the length of the string with the help of the fingers or a piece of wood or metal. A further natural development following this device

was the crystallisation of the placement of all the musical notes on the fingerboard parallel to the string by means of frets. Herein lies the key-point where the structural changes occurring in the musical instruments of the stringed variety and the basic changes in the melodic contents of the Indian musical system project themselves in an intimately and essentially inter-related perspective and not concomitantly by mere chance.

This aspect has been logically and forcefully argued out by Dr. Indrani. In this context she has made a pointed reference to the fact that the monochord varieties of the Veena (with and without frets) were not suited for the execution or manifestation of the Shadjagrāma, and Madhyamagrāma, the basic scales of the ancient musical system. In fact these new varieties of Veena were necessitated to meet the newly emerging melodic requirements.

As the author has pointed out, the process of transition from the ancient Grama-Murchhanā system to the Mela scheme took centuries to evolve, gain ascendancy and crystalize. And yet, long after the Murchhanā system had become obsolete, important authors of the early medieval period like, Śārangdeva and Kumbha probably out of a feeling of prestige and veneration for the old continued to retain and glorify the Murchhanā system in their works. This anomaly has been exposed and criticised by Dr. Indrani in forth-right manner. However from the 15th century onwards there was a switch-over to the Mela-Raga classification although references to the older system also were there. The author has dealt with these works in details.

The second part of the work entitled Raga-khanda is devoted to a historical perspective of the evolution of the concept of Ragaa and the structure of Ragas with an account of the continued changes including the major changes of the replacement of the Grāmamurchhanā-Jati-Rāga complex by the Mela-Rāga system. The gamut of a twelve tone complex with the notes Śa and Pa as nonvariables and the remaining five, i.e., Re, Ga, ma, dha, ni with modified varieties made possible the formation of different scales by a process of selection of seven from amongst the twelve.

As a result of major changes in the tonal contents, corresponding changes in the structure and handling of the musical instruments were necessitated. How the musical instruments thus modified, in their turn, influenced the complexions of Rāgas has been brought out in the Raga-khanda. The overall soundness of her findings in the Svāra-khanda—the first part of the work—is carried forward to the Rāga-khanda. The Rāga-khanda is notable especially for its detailed analytical treatment of Desi Ragas in the Vādyādhyāya of Sangīta Ratnākara and relevant

references else where, along with an attempt to link these up with the theory and practice of the present age.

'Svara Aur Rāgōṅ ke Vikās meṅ Vādyōṅ kā Yogadāna' by Dr. Indrani Chakravarti is a scholarly exposition representing the evolution of Indian music through the ages, while in essence projecting the pivotal role played by the musical instruments in actually embodying the changing phases of the musical contents as also, in their turn imparting their own complexion to the musical contents.

The work is a welcome addition to the literature on Indian musicology.—S. Mutatkar.

BOOKS RECEIVED

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| 1. <i>Tattvacintāmaṇi of Gaṅgeśa</i>
Vol. II, Part-I | N.S. Tatacharya | Kendriya Sanskrit
Vidyapeetha,
Tirupati (A.P.) |
| 2. <i>Vaidika Darśaneṣu Jñānam (Knowledge in Vedic Philosophy)</i> | Swami Atmanand
Paramahans | Rajaprakasan,
Varansi—221 005. |
| 3. <i>Studies in Sanskrit Sāhitya Śāstra</i> | V.M. Kulkarni | Bhogilal Leher-
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| 4. <i>Haribhadra's Yoga, Works and Psychosynthesis</i> | S.M. Desai | L.D. Institute of
Indology,
Ahmedabad—9 |
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M. Bhojak | —do— |
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| 10. <i>The Metaphysics of Experience in Advaita Vedānta (Phenomenological approach)</i> | Debabrata Sinha | Motilal Banarasidass
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| 11. <i>Vallabhācārya on the love Games of Kṛṣṇa</i> | James D. Redington
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| 12. <i>Yajñapati Upādhyāya's Tattvacintāmaṇiprabhā (Anumānakhaṇḍaḥ)</i> | Gopikamohan
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| 13. <i>Jayanta Bhaṭṭa's Nyāya-mañjarī (Tṛtīya Āhnikā)</i> | Nagin J. Shah | L.D. Institute of Indology |
| 14. <i>Līlāvati Sāra</i> | H.C. Bhayani | Ahemdabad—9 |
| 15. <i>Budha-Kauśika's Rāmā-rakṣāstotra</i> | Gudrum Buhnemn | Indologisches Institute der Universität Wien
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| 16. <i>Inklusivismue</i> | Gerhard Oberhammer | — do — |
| 17. <i>The Brahmāṇḍa Purāṇa Parts I—V</i> | J.L. Shastri | Motilal Banarsidass Bungalow Road, Delhi-7 |
| 18. <i>Comparative Religion</i> | Kedar Nath Tiwari | — do — |
| 19. <i>The Krama Tantricism of Kashmir</i> | Navjivan Rastogi | — do — |
| 20. <i>Erich Frauwallner Nachgelassene Werke</i> | Ernst Steinkellner | Verlay Der Österreichischen Akademie Der Wissenschaften Wein |
| 21. <i>Gaṅgeśa's Philosophy of God</i> | John Vattanky SJ | Adyar Library and Research Centre
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